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Letters and Exercises of the Elizabethan Schoolmaster John Conybeare

Schoolmaster at Molton, Devon, 1580
and at Swimbridge, 1594

With Notes and a Fragment of Autobiography

by the

Very Rev. William Daniel Conybeare

D.D., F.R.S.

Dean of Llandaff

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INTRODUCTION

THE Elizabethan manuscript from which the following pieces are printed has come down in my family, and now belongs to my first cousin, Admiral Crawford Conybeare. That it was in the possession of my grandfather's grandfather, John Conybeare, Bishop of Bristol, who died in 1755, is proved by the fact of his having written his name in capital letters on the folio of a vellum missal, which once formed its binding. That it is his signature is certain, because he adds D.D. after his name, and he is the only John Conybeare that ever took this degree.

My grandfather detached the seventy-one folios of this MS. from their binding, and pasted them between the leaves of a large notebook, in which also he wrote out an enumeration of their contents. I herewith append the first part. Letters :—

(1) In Latin, containing many expressions of gratitude. No names or other particular circumstances mentioned. I.

(2) Latin, from A. D. to his father, D. A. D. (who is styled 'miles ornatissimus'). Intended to enclose an oration 'quam in aula publica nuper habui,' &c.

(3) English. Excuses to a friend for neglecting to write. Without name, &c.

(4) English. Addressed to a friend, without any signature.

(5) English. The writer declares his resolution not to prosecute for the murder of his son, R. H., at C., by a relation of the person to whom this letter is addressed, whose name is not mentioned, the address being simply 'R. Wo.'

(6) To the 'R. Wor: good Sir J. C.,' on the same business as the preceding.

(7) To a schoolboy from his brother.

(8) To a father, thanking him for a gift of money.

(9) Testimony to the good character of F. B. from his neighbours.

(10) Recommendation of a person (stated to have been educated at Oxford) to the vacant mastership of a school. Addressed to 'M^r Vicar,' beginning with the form 'Salutem in X^{to},' dated from C. Signed, 'Y^{rs} to his power, G. Ex.'¹ VI.

(11) From J. C. to 'good man Conybeare,' re-

¹ From the commencement of this letter with the formality of 'Sal. in X^{to},' and the nature and style of its contents, it seems probable that the signature 'G. Ex.' is that of Gul^o Bradbridge, Bishop of Exeter from 1570-9, from whom, as appears by a subsequent paper, John Conybeare received his earliest licence for opening a school, and that Conybeare himself is the person so recommended.

On a second inspection I find that the signature is not 'G. Ex.,' but 'H. B.,' perhaps the same H. B. who writes to the Earl of Bedford on the subject of the Chumleigh school (LXXI).—W. D. C.

questing him to procure from the widow of Parson Anne certain books which had been promised in 'part of recompense' for a loan of £7 made to her husband. VI.

(12) From R. H. to Mr. P., on the same business. Dated from C.¹, October 16, 1579. VII.

(13) Texts relative to the duties of bishops and deacons. VIII.

(14) Excerpta ex dictionario Historico. VIII, IX.

(15) Jeremiah, chapter v. X.

(16) Recipes. XI, XII.

(17) Diet prescribed by Mr. Edwarde, Professor of Physic, Oxford. XII.

x) (18) Proverbs and Adagia. XIII-XXII.

(19) Degrees of marriage forbidden. XXIII.

(20) In Theologiae dignitatem oratio Encomiastica

¹ Many of these early letters appear to have been written from a place of which the initial letter 'C' is only given. At this place the murder alluded to in the fifth and sixth was perpetrated, and hence the tenth and twelfth letters are dated; the eleventh being written on the same occasion with the twelfth, and by the same person, must probably have been dispatched from the same quarter. Now if the place intended by this initial were known, inquiries in the register there might lead to some information respecting the family, &c., of our honest ancestor, 'good man Conybeare,' who evidently must have resided there some time.

The letters furnish the following indications which may assist in discovering the place in question. In the eleventh letter it is said that the carrier from Barnstaple to Exeter passed through it. In the twelfth, that Parson Anne was 'vicar' of it, but that he seems to have been dead before October, 1579. Quere, was it not Chumleigh?—W. D. C.

(It was Chittlehampton.—F. C. C.)

habita et pronuntiata in Schola Theologica ¹ per E. A.,
November 7, 1578. XXIV-XXVIII.

(21) An sancti sint invocandi. XXVIII.

(22) An sacerdos possit remittere peccata. XXIX.

(23) An liceat iurare. XXX, XXXI.

(24) Carmina ad quaestiones superiores pertinentia.
XXXII.

(25) The dangerous daies in all the yere for any body
to fall sicke uppon. XXXIII.

(26) Medical recipes. XXXIII-XXXVII.

(27) A long epistle (in Latin) from John Nicholas to
Sir Owen Hopton, governor of the Tower of London,
announcing the former to have made his recantation
from Catholicism. XXIX-XLI.

(28) An application (dated 1581) from John Cony-
beare to Bishop Woolton, soliciting a licence to act as
schoolmaster at South Molton. J. C. states that he
had before received a similar licence from Bradbridge,
Woolton's predecessor. XLII.

(29) On the back (p. XLI) are some alterations of
this paper, by which it was prepared for presentation
to a successor of these bishops. J. C. states in these
that he then resided at Swimbridge, and that he had
taught at schools within the diocese of Exeter for
eighteen years. He solicits to receive the licence
gratuitously, on account of his poverty and the ex-
penses of his family.

¹ It appears from the beginning that E. A. possessed a cure.
Was he Parson Anne of C., who seems to have died in the
following year ?—W. D. C. (He was.—F. C. C.)

(30) Doctori Colo, C.C.C. praesidi, H^a Hook, S.O.P.
XLIII.

(31) Schemata Rhetorica ex Susenbroto. XLV-
LII.

(32) Felicitas activa contemplativa praestantior.
LIII.

Omitting the rest of my grandfather's list of contents, I will now describe this manuscript. In its present form it is incomplete, and consists of 71 folios, all $8\frac{1}{2} \times 6$ inches, except folios 24-38, which are $8\frac{1}{4} \times 6$. They are of coarse white paper, now yellow with age, closely wired vertically, and also ruled in the water-marking, with ten lines from side to side on folios 1-17, 19-23, 39-48, 50-71, but with nine only on the rest.

My grandfather left loose in the notebook the parchment folio of a fourteenth-century missal¹, which formed the binding of the MS. But he cut off the edge of this folio sundry slips on which former owners of the MS. or their friends have tried their pens.

The following are the legends readable on these fragments, beginning with the largest and descending in order to the smallest :—

(1) Two legends.

(i) 'Thomas Walpole of the Towne and Prshe of Chulmleigh.' This is in nearly the same handwriting as that of the recipes, fol. 33 verso-37 recto. A modern

¹ This folio belonged to a Sarum missal, and contains part of the rites of Holy Saturday, namely the matter contained in columns 348-52 of Fr. H. Dickenson's edition, published by Parker, 1861-83.

hand, perhaps my grandfather's, transcribed this legend in black ink just below.

- (ii) Johannes authour et
Guilielmus eius fautor.

The writer of this formed his final *s* and *r* in a peculiar manner, nowhere seen in the MS. itself; and indeed I do not recognize his hand anywhere therein.

- (2) 'Ut ros fert flores, flos fructus, fructus odores,
Sic studium mores, mos census, census honores.'

The above, except for the capital *S*, resembles the hand which wrote the Latin verses on fol. 69 recto, or the Schemata Rhetoricae, fol. 45 foll.

- (3) 'Respiciencia sera,
raro vera,
at respiciencia vera,
nunquam sera.'

This is in a handwriting resembling that of the Theological Exercise, fol. 39 foll., and more distantly that of the Recipes.

- (4) 'Nouerint uniuersi per pñtes,' &c., 1640.

The hand a little resembles that of fol. 42. I understand the words *per pñtes* to mean *per praesentes*.

- (5) IOHN CONYBEARE, D.D.

The above is in large capitals, exactly one quarter of an inch high. My grandfather neglected to cut the slip off cleanly, and so the letters ARE, D.D. still remain on the main vellum sheet.

(6) On the main fragment of the missal the following legends also can be deciphered :—

- (i) Longitudinally written between the two columns

of text : 'Apthonius William,' in the same hand which wrote 'Johannes authour et Guilielmus eius fautor.'

Further along in the same interval in a smaller Gothic hand can be read the word 'Dominus,' followed by what looks like 'Divora,' and other words now illegible.

In this MS. several styles of handwriting occur, and the question arises whether all, or if not all, how much of it was written out by John Conybeare. That the letter on fol. 42 recto and verso is from his hand cannot be disputed, and the same is true of fol. 41 verso. And the letter to the Count of Bedford, on fol. 71 verso, must on grounds of style also be his. The two former are in a Gothic or black-letter hand, the latter in a round hand.

Now the following parts of the MS. are in the same handwriting as fol. 42 recto and verso, viz. fols. 1 and 2, 43 recto to 44 verso, 24 recto to 28 verso, 63 verso.

In the same writing as fol. 71 verso are these : fols. 45 recto-53 recto, 69 verso, 70 recto.

The Adagia, fols. 13-22, are in two hands, a larger round hand for the Latin citations, and a small Gothic hand for the English explanations, showing that the same writer used both styles. Here the Latin hand is not so different from that of 71 verso that we need attribute it to another ; 70 verso and 71 recto are also by the copyist of the Adagia, written both in the two hands.

It may be observed here that on fol. 70 verso a small Gothic hand akin to, if not identical with, the English hand of the Adagia, has scribbled the following in the

lower and blank half of the page upside down as against the text :—

‘Thomas :

C. gh. h. Petrus

C. fff Didumus Bernardus

Humfridus Lirwill Rogerus

S^t Sebastian

Petrus the

Apostle.’

The English or Gothic hand of the Adagia might easily have written fols. 11 and 12, 33 recto to 37 recto, 3 recto and verso, 23 recto and verso. Thus there is no difficulty in conceiving the entire MS. to have been written by John Conybeare. The several facsimiles at the end of this volume render any description of these hands unnecessary.

In my notes on the text I have furnished particulars of several of the persons alluded to in this MS. My grandfather was right in attributing the Theological Exercise to Parson Anne, but wrong in identifying his living with Chumleigh. Professor Oman informs me that Edward Anne took the living of King’s Nympton, Devon, in 1561, and of Chittlehampton in 1572. The latter, therefore, is the place referred to under the initial ‘C.’ The following notice of Edward Anne is preserved by Wood in his *Antiquities of Oxford*, edition by Gutch, vol. ii, p. 123 :—

‘Among the scholars of Jewell in Broadgates Hall in Oxford in the year 1554 were Roger Prynne and Edw. Anne, the last of which having, through the zeal

he bore to reformation, made a copy of verses against the mass, Mr. Walsh the Dean of Corpus Ch. (of which Coll. Anne was a scholar) whipt him in the Common Hall, giving him a lash for every verse. Afterwards being ejected or leaving the College of his own accord, was, upon sorrow for his former errors and compliance with the present times, chose first Chaplain, then Fellow of All Souls.'

He became scholar of C.C.C. in 1550 ; Fellow of All Souls, 1555.

Several of these persons were very much connected with the English Reformation. Francis Russell, second Earl of Bedford, to whom a letter (p. 110) is addressed, was born about 1527, and died July, 1585. He was a benefactor of my own college, the great hall of the University, and seems to have founded several schools in Devonshire ; his descendants are still lords of the manor of Swimbridge, $4\frac{1}{2}$ miles east-south-east of Barnstaple, where my ancestor was schoolmaster.

At Torrington the Earl's Grammar School was established in 1600 in an old chapel, the only building left intact within the precincts of the ruined castle.

Molton or S. Molton, where my ancestor became schoolmaster about 1580, is $11\frac{1}{2}$ miles east-south-east of Barnstaple. The older school seems to have been lost to memory in 1709, when Mr. Hugh Squier founded the existing school.

Tristram Risdon, in his *Chorographical Description*, London, 1714, p. 98, mentions that a Free School had been founded at Chimlegh (or Chulmleigh) by the

charitable bounty of the Earl of Bedford, but was then demolished. The same Earl may have founded the Molton School, for he owned houses, according to Sir William Pole's *Collections* (London, 1791, p. 73), under Queen Elizabeth in the neighbouring towns of Tavistock, Clist Episcopi, and Exeter.

Laurence Humphrey, mentioned in connexion with Anne's Exercise, was a keen reformer, and became after the accession of Elizabeth professor of divinity in Oxford, and vice-chancellor from 1567 until 1576. He died in 1590, having earned the sobriquet of 'Papistomastyx.' Cole, subsequently head of Corpus, was one of those who fled to Zürich on the accession of Queen Mary. Woolton (spelled Wootton by my grandfather, p. 113) and Bradbridge, the Bishops of Exeter, of whom my ancestor sought his licences as a schoolmaster, were of the same band.

My grandfather, W. D. Conybeare, was assured that the John Conybeare who wrote this MS. was his lineal ancestor, and my own father was also aware of it, though I never heard him speak of this MS. My grandfather supposed that there were two generations between the schoolmaster and John Conybeare who was born 1655, and was father of Bishop Conybeare. This John was son of a George Conibeere who lived at Swymbridge in 1654, and was either grandson or son of the schoolmaster. More probably grandson, for the schoolmaster was twenty years of age when he matriculated at Exeter College in 1572-5, and was therefore born about 1550. In 1594 he had several children,

and was living at Swimbridge. If George was one of his children, he must have been at least sixty years of age when John was born in 1655. This is possible, but unlikely.

My cousin, Henry Crawford Conybeare, Commissioner of Meerut, informs me that at Tavistock, about $3\frac{1}{2}$ miles from Swimbridge, lived William and Alice Conybeare, who died about 1561 and 1573 respectively. Their eldest son was called John, and was probably the schoolmaster. Their wills are preserved at the Exeter Probate Registry, among those of the Barum or Barnstaple archdeaconry.

My sister-in-law, Minna Conybeare, lately deceased, in compiling the Conybeare pedigree, ascertained that the name appears in the registers of Swimbridge parish church as early as 1579.

I do not know who was the John Conybeare (p. 141) who married in 1684 Joana Gibb at Clyst St. George, and, like John Conybeare of Wadham College, christened his son and daughter John and Joan respectively. They were probably first cousins, and descendants of the schoolmaster. At South Molton the parish register records a wedding of a Samuëll Conibeer with a Margaret Clark, on June 28, 1713; but whether he was of my family, I know not.

I have added to my volume a fragment of autobiography which my grandfather wrote out, it would seem, shortly before his death, in the notebook into which he pasted the folios of the MS. It is of interest as a narrative of the early training of one who became

a great man of science, though unhappily science was of necessity only a *parergon* to one occupied in middle life with the cares of the large living of Axminster, and in old age with those of the Deanery of Llandaff.

Of several of the pieces in the MS. John Conybeare was certainly the author, e.g. of the letters to the Bishops of Exeter and Earl of Bedford. The Rhetorical Theses, the major part of which I have omitted as wanting in interest, are almost certainly his, for they are everywhere glossed and corrected. The various letters written as models for schoolboys must also be his, e.g. Nos. 1, 2, 3, 7, 8, 55. Others were probably written by him for friends, e.g. Nos. 5, 6, 9, 13, 14, and 56. Nos. 4, 10, 11, 12, and 50 seem to have been copied into the book because they interested him personally or were addressed to him. The treatise on
x | Adagia was probably compiled by him from Latin sources, and we may well suppose him to have been the author of the Latin verses. The excerpts of Susenbrot are of course from the printed editions of this long disused but excellent manual. The Medical Receipts were copied from we know not what source. The Recantation of John Nicholas is only a copy, as the mistake *Iesconecha* for *Lesconecha* on p. 86 proves. Yet it seems to have been taken from a manuscript copy, and not from the printed edition of 1581. The letter of Henry Hook, No. 37, is so much in the style of my ancestor as revealed in his letters to the bishops, that I am inclined to regard him as its real author. For the same reason I am inclined to think he wrote

the Theological Thesis for Edward Anne, though as a Fellow first of C.C.C., and then of All Souls, the latter ought to have been able to write it himself. Possibly he invoked the aid of his schoolmaster, a young scholar fresh from Oxford, because his own Latin was grown rusty. It is to be remarked that this Thesis is copied out on folio 68 verso up to a certain point ; although in fols. 24-8 it has already been given entire. This I cannot explain, for my grandfather seems to have preserved the right order of the folios. The order in which the letters follow one another in the MS. was plainly not their chronological order.

In conclusion, I venture to express the hope that members of my clan, which every year becomes more numerous and more scattered, will not think me foolish for taking some trouble and bearing some expense in copying and printing these extracts. In an age when our nobility is so largely recruited among brewers and pawnbrokers, it is something to know that for three and a half centuries one's family has consisted of scholars and gentlemen. And I believe that in the wider circle of the reading public this little book may be welcome because of the stray glimpses it gives of Elizabethan Oxford, and of the life, culture, and religious opinions of a Devonshire schoolmaster in that age.

FRED. C. CONYBEARE.

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LETTERS, ACADEMICAL EXERCISES AND MISCELLANEOUS COLLECTIONS

I. ANONYMOUS LETTER.

I. Recto.

SI quantum tu mereris atque animus meus tibi cupit (vir litteratissime) tantum tu a me capere potuisses, Darem tibi profecto illud quod esset et specie rerum omnium pulcherrimum et amoenitate iucundissimum et fruitu longe utilissimum. Sed hoc a me est tibi propter tuam in me benignitatem exoptandum, sed a te vicissim propter meam inopiam non expectandum¹. Neque vero expectas. Quemadmodum enim scio² te illum esse qui ut debes sic soles beneficentiam sine spe praemiorum exercere : Sic non ignoro te offerentis mentem non munus non beneficium sed benevolentiam non quid offeratur sed quo animo offeratur ponderaturum. Haec tua facilitas, vide quid et quantum apud me valeat, tantum nempe ut non erubescam has meas impolitas literas tuae bonitati tradere. Sed satis erat pauperi Artaxerxi Regi malum puniceum pro grati animi sui testificatione dare, et in rebus magnis (ut belle cecinit poeta) est voluisse satis. Quod cum ita sit non dubito quin tua facilitas aequi bonique fecerit quamvis nullam aliam mercedem tibi reponam, quin ut observantiam meam pro amore tuo, benevolentiam pro

¹ 'expectandum' is a correction from 'exoptandum.'

² 'scio' is a correction from 'sciam.'

benignitate, preces pro praemiis, literas pro liberalitate, gratias pro beneficiis afferam. Diogenes Cynicus quaerenti quid apud homines citissime consenesceret, beneficium inquit. Dicit enim vix potest quanta accepti beneficii sit oblivio. Sed si de omnibus loquatur Philosophus, loquitur severe satis, parum tamen vere. Beneficia enim tua in me collata ut numero plura sunt, quam ut percensere, sic ampliora quam ut dissimulare, ut maiora quam ut orationis stylo perstringere, sic crebriora quam ut oblivioni committere possim¹. Neque vero libenter pro tantis beneficiis tam vili munere orationis defungerer, nisi essem tam infaelix nihil ut aliud mihi suppetat ad remunerandum praeter memoriam et voluntatem. Quicquid et quantum praeterea tibi a me iure debetur (id quod certe maximum est) relinquo Deo praepotenti persolvendum a quo supplicissime ardentissimis votis et vocibus efflagito, ut te incolumem diu et faeliciter conservare dignetur².

2. LETTER FROM A.D. TO D.A.D.

II. Recto.

Militi ornatissimo patri suo colendissimo Roberto
D.A.D. Salutem summam et omnia fausta precatur.

Quod iubet natura, id omni cura et diligentia fiat necesse est, ne ingrati videamur, quod est inhumanitatis. Quod debet officium, id omni studio persolvatur aequum est, ne immemores videamur, quod est

¹ The *o* is a correction of an *e*.

² The corrections in the above letter indicate that it is a mere draft. They are made by the original hand and in the same ink. The verso of the folio is left blank.

rusticitatis. Ecce (colendissime pater) et natura iubet et officium monet ut me tibi gratum semper praestem : ut mei erga te officii memorem dum vivam praebeam. Naturam itaque ducem sequens, ut gratus semper videar, omni officio expectationi tuae satisfacere, curo semper, et dum vivam curabo. Quod pollicitus sum, praestiti ; Quaestionem quam in aula publica nuperime ¹ habui, ad te mitto, suppliciter a te contendens ut parvos hosce fructus laboris nostri, aequi bonique consulas. Ita enim in more positum fuit apud seniores nostros, ut hac anni tempestate publice contra recentes dicerent, non ut bilem alicui moverent, sed ut ingenia sua experirentur. Idem ipse feci (pater optime) et factum vides. Deus opt : max : te semper incolumem ad beatissimos Nestoris annos perducatur, meque reddat filium tibi gratissimum et obedientissimum. Vale.

Filius tuus obedientissimus

A. D. ²

3. ANONYMOUS LETTER.

III. Recto.

Although I have not writen unto you this long space (most true and faithfull friend) as often as my duetie was, I hope you will pardon mee, bicause (you knowe) my great busynes and affaires did hinder mee. For (I speake it simplie) all my whole trust and fidelitie in everie kinde of thing hath alwaies remayned in you. Wherefore bicause (I know) it is better to expresse

¹ In 'nuperrime' the last four letters are added above the line in the first hand.

² The verso of folio 2 is left blank. This letter is in the same hand as No. 1.

some parte of my duetie late, than never, I am moved to write unto you at this instant requesting you to pardon mee, and (God willing) hereafter I will write more often. Vale ¹.

4. ANONYMOUS LETTER.

III. Verso.

I know not deare frinde whither I should more rightlie accuse you of ne[glect], or you condemne mee of Arrogancie: both of us are fautie, but I [more], I confesse it. Thou against faith and promise, I against modestie and [shame] have offended. Thou in promising fullie, I in perfourming foolishlie [when] I should have given place unto thee, and have suffered my dull witte to [be] stirred up with thie sharpe persuasions. If I had not trusted your great h[umour], I would never have sounded Pans pipe before Apollo his harpe, espe[cially] neither exercising this rusticall ² harmonie, which although hit drawe no[t] with his sweetnes, yet maie astonish them with his horreur: The rust of negligence hath so depelie rooted himself in mee, that the muses sweare where their father Use is not welcome they will not abide, and holde h[im] woorthie to bee deprived of a frinde which having him will not use him. Neither doe they jeste with me: They have dislodged some parte of their tr[ue] quickenes, facilitie and suavitie leaving onelie their bare naked substance behind, protesting to drawe awaie

¹ The above letter seems to be by the same hand as Nos. 1 and 2; but the writing is more upright and stiffer, so resembling the English writing in the treatise on *Adagia*.

² 'rusticall' is a correction of 'misticall.'

this litle also if I prove no diligenter a husbandman. Hippocrates the cunningst Phisicion in his time by the perfumes of swete odours freed Athens from the pestilence : you with your sweet letters blowe awaie this rust of slouthfulnes from mee, that the muses s[eeing] mee chaung my manners, they may chaung their minde. Let them never bee my friendes, if any thing shall more delight, or greater can profite perchance both mee and you, then your moste long letters. Though the distance of the place doth hinder from enjoying your companie, yet let us enioye that which is lawfull and profitable to scholers to talk with their frindes being absent. farewell ¹.

5. ANONYMOUS LETTER.

IV. Recto.

R. wo^r : Having no other meanes to make known unto you my dutifull mynde and how willing I am to deserve your worships favoure, But by lettere ² doe crave pardon for my bouldnes in troubling you with theise few lines in y^t which hath bin mych to my grieve I meane the death of my sonne R. P. at C. which although at first yt bred in mee altogeather a desier of revenge, yet tyme hath made me knowe yt ys the end of those which are subiecte to quarellinge, and doe therefore prefer mercie, and the more for M^r W. his

¹ The above letter is in the same hand as No. 3, but the writing slopes more. The correction of 'misticall' to 'rusticall' indicates that it is a copy and not an original composition. Owing to the destruction of the margin the last words in each line are partly lost, and are conjecturally restored by me.

² lettere] tre *sic* in MS.

sake whom I understand to be your worships kynsmanne whose life with the rest I doe wyshe to be preserved assuring myselfe that their deathes can doe mee no good, and although they should be ungratefull for my courtesie, yet their good frinds which I know to bee both wor: and honest will remember mee when I shall have occasion to be beholden to them, And so doe humblie take my leave of your wor: wholly submitting myselfe to that mercifull course wth my fleash at the firste did mych refuse but now in charitie doe desier.

6. ANONYMOUS LETTER.

IV. Recto.

R. Wor: Good Sir J. C. sithence my laste departure from your worship wayed with myselfe what they are whose lyves are in question for the death of my sonne, and how great and ¹ worshipfull frinds they have whose displeasures may be my burdon, and their frindship my ease, I doe wholly determine a course to wynne them to be my frinds and therefore do wishe all mercie to be used hoping that your worship will further my desier, who in truth am and have bin moste deeply touched in the cause, and yet must know that my sonne ys gon ² whose life no mannes

IV. Verso.

death can recover. And although fleash will take a comforte in reveng, yet my mynd shall be best

¹ The first hand has drawn his pen through the word 'and,' and then re-written it above the line.

² The first hand wrote 'yon,' then scored it through and wrote 'gon' above it.

pleased with charitie. And so doe now hope to persuade your worship to be so inclyned commytting you to thallmyghtie.

7. ANONYMOUS LETTER.

Having gotten (most dear and loving brother) such convenyent leasure and so fyt an occasion to wryt unto you, I was not only moved with my duety to wryt, but also with a certayne naturall affection, which truely who can¹ withstand or resist? For as the poet sayeth nat. expellas furca licet usque recurret. Moreover for so much as heretofore I never wrote anything unto you, how absurd and abhominable were it for man in perfourmyng his duety, yf when he hath a fyt occasion hee lacke willingness? Which yf yt bee true among the ignorant and unlearned how much more among schollers, yea and they being brothers? which things being well considered, hee is to be judged of an hard and flintie heart that would not wryt. Uppon which consideracions I have sent you this letter which you have in your hands, surely promysing you, that yf ever I shal be able, I will doo you the best good I can, and yn token thereof I have sent you this litle gift praying you to doo my commendacion to all my brothers and sisters, my old mayster, all your school-fellowes with the rest of all my friends, and so duetifully committing you to the tuition of our almighty god I end farther to trouble you from etc.²

¹ The first hand wrote 'ys able,' and then scored it through and wrote 'can' above it.

² The above seems to be written by the same hand as Nos. 5 and 6, but more closely. The Latin citation is given

8. ANONYMOUS LETTER.

V. Recto.

[Contains a letter in draft and much corrected, the whole being scored through in all directions by the writer. The corrections are given in my notes.]

Dear and reverend father, myne humble duetie remembered to you and my loving mother, with the desire of your health and prosperitie, beseeching you both of your dailie blessing etc. Father, yt may please you to be certified that your letters of the xth of march with the fyve poundes which you sent mee by Elyot the carier, I have receaved. Which both were unto mee most¹ acceptable, for the letters did² advertise mee of your good health and my mothers with all my loving brothers and sisters, promising also³ to contynue your accustomed goodness and liberalitie in bringing mee up in learning of liberall arts and sciences. As for the money⁴ so friendlye by you exhibited besydes

in the same hand as that which writes the Latin in the treatise on the *Adagia*.

¹ The writer's first draft ran thus: 'so acceptable that nothing in this world could be more.' Then he substituted above the line the word 'most' for 'so,' and drew his pen through the words 'that . . . more.'

² The writer first wrote 'for you by the letters did,' then corrected to 'for by the letters you did'; and lastly to 'for the letters did.'

³ promising also]. The writer wrote first of all and along the line as follows: 'you did also promise.' The word 'also' was next scratched out after 'did' and added above the line before 'promising'; then he scratched out the whole phrase and wrote 'promising also' above the line.

⁴ After 'money' the words 'by you' are scratched out to be added above line after 'friendlye.'

other your¹ manifold and singular benefits alwayes hitherunto imparted unto mee I repute them as most sure² pledges of your fatherly love towards mee your obedient sonne. For the which benefits (most deare father) I acknowledg myselfe bounden unto you with all duetifull obedience but in myselfe I fynde no abilitie³ to make you any recompense for the same. And (as the divine Philosopher Plato sayeth) yt ys not possible that children should make recompense to their parents for the benefits by them receaved. This being considered⁴ I humbly crave that⁵ of your tender clemencie, you woulde accept my thankfull harte, wherewith I render unto you continuall thanks being alwayes readie to the uttermoste of my power⁶ to accomplish your commandements. God hav you in his blessed tuition.

Non omnia possumus omnes⁷.

¹ After 'your' he scratched out 'great and,' and added 'and singular' above the line after 'manifold.'

² The words 'as most sure' are substituted above the line for 'all as sure tokens and' which stood on the line, but is scratched out.

³ For... abilitie]. These words are a correction above line of the following text written first, but in part scratched out: 'When I doe consider the greatnes of your benefits bestowed upon mee, consider them daylie I fynd in myselfe no abilitie.'

⁴ 'This being considered' is added above the following scratched out: 'which seeing yt ys so.'

⁵ 'that' is added above line, and the same word scratched out in text after 'clemencie.'

⁶ The words 'to the . . . power' are substituted above line for these scratched out: 'with duetifull obedience.' At the word 'of' and before 'my' a cross in text calls attention to the following substitute added in the lower margin: 'with all duetifull service and obeysance.'

⁷ Non . . . omnes]. Added in a more formal Gothic hand and

9. JOINT LETTER.

V. Verso. .

For as much as wee understand that our neighbour H. B. is before your mastershippes unjustly accused of a dishonest and unchaste lyef, to have leadd with a person unknowen to his great discredit. wee therefore have thought hit our parte and duety to signify unto you what our knowledg and opinion ys and hath bin always of the said H. concerning his lyef in that behalfe. Wherefore your mastershippes shall understande, that the said H. hath ever bin amongst his neighbours Parishioners, and amongst all others to whom hee hath bin knowen, accounted reputed and taken for a very quiet honest man and of none ever suspected of that fault whereof hee standeth before you unjustly (in our consciences¹) accused. For if any such sport² of lewde lyef had at any tyme ever bin noted in hym, hit had not nowe³ bin unto us, or unto some one of us unknowen. And seeing this false accusation of our neighbour ys more of an olde malice (to some of us well knowen) then of any iust matter pretended, wee have thought hit good to ad-

in redder ink. The author of the above letter clearly composed No. 7. Note the similar phrases, 'committing you to the tuition of almighty God,' and 'God have you in his blessed tuition.'

¹ After 'consciences' and within the bracket was first written and then scratched out the word 'accused' and afterwards re-written outside bracket.

² sport]. This word is not certain through faintness of ink.

³ nowe]. Uncertain for same reason.

tise you under our hands as well them of us also what opinion wee and they of us have of our said neighbour H. B. Given at etc. The first of March ¹.

10. LETTER FROM H. B.

VI. Recto.

Salutem in xro etc. Whereas M^r Vicar I understande you are at this tyme destitute of a scholemaister to teache in your towne I have wished this bearer one of my acquaynted frinds through your good furtherance and the rest of your towne to take uppon him the charge of your schole, one whom assuredly you shall find very paynfull and carefull to bring upp all such as shal be commytted to his charge both in learning and in the feare of God, and a man whom you shall finde as I think both learned and honest ; who hath ben student in the universitie of Oxford I desire you to shewe him that lawfull frindship herein you may, And if my power will ever extende to shewe you the like or any frinds you have, my good will shall never bee lackinge. Thus thanking you alweys for your frindship I commyt you to God. from C.

By yours to his
power H. B.²

¹ The above is written in faded reddish ink, and above it are scratched out the unintelligible words : ' Skymux 9^o Julij, Mager 16^o Julij.' Perhaps the first of these disguises the name *Chumley*, and the second *magister*.

² The above is written in the same ink as No. 9, and, it would seem, by the same person, but in a looser and sloping hand. My grandfather notes as follows : ' Quere. is this the same H. B. who writes to the earl of Bedford on the subject of the school at Chumleigh ?' See leaf lxxi.

II. LETTER FROM H. C.

VI. Verso.

With my commendacions and fryndelye thancks for your paynes taken in my busynes good man Conybeare, I send you theise my letters, whereby I desier you to signifie unto mee what you have done concerning my bookes with the widowe Anne, shee promysed mee thrittie in parte of recompense of my seven poundes lent to her husbände : I doe heare that shee will departe but ¹ w^t sixtene, I pray you take them into your custodie and more if you maye geat them And if conveniently maye I desire also to have them sent hither, yf you can not, sende me woorde whither I shall sende for them that my caryar maye not lose his labour. thus bolde to trouble you I take my leave and comytte you into goddes keeping. At C. the xvith of Januarye

Your frende in that I may pleasure you or yours

H. C.²

I2.

I loke for your sonne if hee bee not better provyded. A frind of myne sheweth mee that there cometh weekly a caryar named Lytle from Barnstaple to Exeter and passeth through this tyme ³ our

¹ 'but' added over line, and 'but thrittie' scratched out after 'w^t.'

² H. C.]. My grandfather read H. B., but the C. is identical with that two lines above, and with the C in the name Conybeare.

³ this tyme]. The writer has drawn his pen through these words.

towne. I know for money he will bringe them. Use your discretion I pray you for my commoditie ¹.

13. LETTER OF OCT. 16, 1579.

VII. Recto.

Myne humble commendacions remembered unto your worshipp and due thanks for your sundrye charges bestowed uppon mee, for the which and your good will, I account my self bounden *unto* ² to doe for you the best I maye. Your sonne ys merye and applyeth hem ³ selfe (the tyme and his capacitie considered) laudablye. Presumynge ever boldelye uppon your frindshippe m^r P. am to desyer not onely your counsayle, but your good ayde and healpe yn busynes I have there aboute you. The matter ys this: In Aprile laste Parson Anne Vicar of C. nowe *desseas* ⁴ discesed borrowed of mee viii^l uppon his bill. I doe heare that he fraudulentlye hath made a deede of gifte of all his goodes unto his mother yn lawe, whereuppon I am like to lose my seid moneylent to *his* hem ⁵ *money* ⁶ freelye and frindelye to healpe his lacke. I want therefore good m^r P. your assystance by some Officer sufficient, to arrest some parte of his goodes eyther at

¹ These two letters are in one hand, and No. 12 seems to be a mere postscript to No. 11. They are in a peculiar handwriting, not to be identified with that of the surrounding documents, except No. 13.

² unto]. Scratched out.

³ hem]. The writer underlines the *e* and writes *i* above it.

⁴ desseas]. The writer draws line through this inchoate word.

⁵ his hem]. 'his' is scratched out and the same or perhaps another hand underscores *hem*, and writes *y* above the *e*.

⁶ money]. The writer drew his pen through this word.

C. or at K. which may content that debte. I make none accompte of his Deede of Gifte, yt ys naught yn lawe. Yf I myght bee payed either yn bookes, householde stuffe, corne, or cattle, I would thinke myself yn better case then so lewdelye to be mocked at his hands, And rather I hadde to take roughe otes (as they saye) of a badde debter then nothyng at all : To the attaynyng of some thinge I moste humblye crave your healpe, none otherwayes

VII. Verso.

than as you shall thyncke best for mee reposynge myne whole truste yn God and your worshippe. I take my leave and commyt you mystres P. and all youre ynto Goddes keepinge. At C. the xvith of October 1579

Your worshippes to commande
yn that I may R. H.

I4.

I crave of your worshippe such convenient speede yn this busynes as maye bee, for that I heare there are many seekers, yf you can agree that I may come see his bookes or any other thinge or thinges whatsoever to content that debte, I maye here be lackinge the Saterdag at After nowne and the soun-daye or holy day so that I maye bee assured not to lose my labours. What herein you doe, and what I shall doe, I desyre with all speed to be certified. yf you cannot doe soe for mee (as I know you would) yet impart with me your counsaile that I may understand by you what I were best to doe ¹.

¹ No. 14 is a postscript to No. 13, and both these are in the same hand as Nos. 11 and 12.

15. EXTRACTS FROM BEZA.

VIII. Recto and Verso.

Ex epistola Pauli ad Titum capite primo Episcopus qualis esse debet. Oportet episcopum inculpatum esse . . . (as far as) contradicentes convincere.

Ex prima epistola Pauli
ad Timotheum capite tertio

Oportet episcopum . . . (as far as) . . . laqueum diaboli.
Diaconos itidem . . . (as far as) . . . praeclarum opus desiderat.

Nota.

Episcopatus sive ministerium . . . (as far as) integritate constet. Haec ex Theodori Bezae annotationibus sunt desumpta.

Nota. De ambitu non loquitur, quo vix quicquam magis horrendum est in Ecclesia, sed in genere de animo et studio ad Dei ecclesiam iuvandum comparato, quando et ubicunque domino visum fuerit. Sic Beza ¹.

16. BIBLICAL NAMES.

Ex dictionary historico

Gen. 5. Japhet, filius Noe, Gen. 5 Hic Aphricam tenuit secundum Berosum, a quo gentiles.

Noe filius Lamech, vir deo gratus : qui, cum homines eius temporis perdere vellet, iussit ut navem sive arcam fabricaret, cuius beneficio ab aquis cum familia tutus, caeteris submersis, hominum genus restituit.

¹ The above is in the same round hand as the Latin citations of the *Adagia*.

Hebraei dicti sunt Iudei . . . (four lines more, then)

IX. Recto.

Aaron filius Amram, Mosis frater ¹.

17.

Gen: 9. 10. Noah had three sons, Shem, Ham, and Japheth. Of Japheth the Gentiles come, which were divided into diverse nations and languages. Of Shem also the elder brother of Japheth came Eber, of whom came the Ebrewes or Jewes ².

18.

Ex Dictionario Cooperi.

Habraham : ys interpreted father of many diverse people.

Hebraei : Jewes which came of Abraham. interpret ³.

19.

X. Recto.

Verba dei apud Ieremiam etc.⁴

¹ The above is in a hand very similar to that of Nos. 1 and 2.

² The above seems to be by the same hand as No. 16, but is written more closely. In the left margin are written the words: 'oute of the notes.'

³ In the above, before 'diverse,' the writer wrote and scratched out 'people.' The same hand wrote No. 20. The last word, 'interpret,' is in different ink and hand. The lower half of folio ix recto and the entire verso is left blank.

⁴ This Latin citation of Jeremiah fills ten lines of folio x recto, of which the rest and verso are blank. The handwriting resembles that of No. 16.

20. MEDICAL RECIPES.

XI. Recto.

how to make Oximel.

Oximel is where to one parte of Vineger is put double so much of honey, fower tymes as much of water, and then being boyled unto the third parte, and cleane skymmed with a feather, is used to be taken where in the stomacke is much fleaume or matter undigested, so that it bee not red choler. If the rootes of parsley be boyled in water and Oximel made thereof, hit wilbee the better.

How to make mead.

Mead is made with one parte of honey, and fower tymes so much of pure water, and boyled till no skymme do remayne, and is much commended of Galen, druncke in sommer for preserving of health.

Ptisane.

There is no auncient Phisicion that in his woorkes commendeth not Ptisane, which is none other but pure Barley brayd in a mortar and sodden in water, and used for drincke.

Rosemarie.

Rosemarie hath vertue to heat, and therefore hit dissolveth humours congealed with colde. Take the flowers and put them in a linnen cloth, and so boyle them in fayer cleane water to the halfe and coole hit, and drincke hit. Hit healpeth against palseys, falling sickenes, olde diseases of the breast, tormentes or fretting, hit provoketh urine and sweate. If thou have

the cough drinke the water of the leaves boyled in whyte wyne, or els with Pepper and honey, and hit shall healp thee. If the rinde be sodden or burned, and the fume receaved at the mouth hit stoppeth the reaume which falleth out of the head ¹ into the cheekes or throat which hath bene proved. The greene leaves brused doe stop the hemerhoides if they bee laied unto them. If thou have the fluxe boyle the leaves in strong aysell or vinegar, and bynde them in a linnen cloth, and binde hit ² to thie wombe, and anon thie flux shall withdrawe. Breake the leaves small to powder ³ and lay them on a canker and hit shall slea hit. Boyle the flowers in goates milke and let them stande all a night under the ayer fayre covered, after that give him to drinke thereof that hath the Tysicke and hit shall delyver him. This hearbe is hot and drye in the thirde degree.

XI. Verso.

A medicine to cure the ytche.

Take nutte or oyle of bays ii ounces, set hit over the fire, and when hit ys hote, put in one ounce of brimstone well beaten and small, and then let hit boyle a while, then take vineger 2 or 3 spoones full and put into hit, then put in halfe an ounce of quicke silver quenched in spettle, stirre hit all the while hit boyleth, and a litle before you take hit from the fier put in a litle campher, and then hit ys an oyntment most

¹ 'out of the head' added above line.

² 'hit' above line, for 'them' which is scratched out.

³ 'to powder' added above line.

excellent. But beefore you anynt yourselfe, make a bathe with malons, grounsell, march and saige and washe yourselfe well, and lye downe in your beadd and sweat¹ iiii, v, or vi howers if you can suffer hit, and the next day annoynt yourselfe, and everie other daye, and in v or vi dressings at the moste you shal bee well.

A medecine for the cough. Chestnutttes.

Chestnuts beeing rosted under the embers or hote¹ ashes, doe nourishe the bodie stronglie, and eaten with honye fasting, doe help a man of the cough.

To purge the head.

Take Isope or Organum, and the croppes of them boyle with whyte or Claret wyne half a pynte, and therewith gargarise your mouth fasting, untill the fleume be purged out of your head : This is the easiest medecine in diseases of the head.

It is also very holesome to gargarise the mouth and breast with honeye water, whereunto mustard is put and mingled, but first the head must bee rubbed with a warme cloath, that the fleume may easilie come out of the head.

Rosemarie.

The rynde of Rosemarie sodden or burned, the fume receaved at the mouth stoppeth the rheume which falleth out of the head into the cheekes or throat.

Note. The coloure of the bodie declareth the iuice that is in hit, for beeing whyter than it was woont to

¹ hote]. He wrote first 'whote' and then scratched out the 'w.'

bee, it signifieth aboundance of fleume : being more pale or yeollow, it betokeneth excesse of choler : If it bee blacker it signifieth Melancholie.

MR. EDWARD'S DYET.

XII. Recto.

A dyet prescribed by M^r Edwarde
professoure of Phisicke in Oxforde.

The Rewme ys the cause of the dymnes of your sight and of all other griefes that you complayne of. The chiefest parte of the cure under God standeth in good dyet. You maye not take colde, especiallye you may not take colde nor weat in your feete. You may not drinke betwene meales. Drincke as lytell at your meales as you maye. Your meate may bee mutton well roasted, chickens, capon, rabbet, henne, cocke, any byrdes of the fieldes or mountayne, colde lambe, an egge sodde or poched, the lesse you doe you (*sic*) eate of other meates the better. I have sent a powder. You maye take as much as ys in one of the papers at once in a draught of ale warmed ¹ in the morning fasting, and fast untill a xi of the clocke. You may take your powder in any of theise signes, Cancer, Scorpio, Aquarius, piscis : So that neither the chaunge of the moone, nor the full bee uppon that daye. Myngle the powder well with the ale afore you drinke yt. Yf your gummies doe bleede much, you must be let blood in the myddle veyne of the right arme, to the quantitie of ix or x ounce. In any case make light suppers.

¹ ale warmed]. Written over 'Drink,' scratched out.

And if you have dyned largelie make no supper at all that night.

Take your powder once a weeke in one of those dayes as I shewed before.

MEDICAL RECIPES.

A medicine for a scall.

Snow water, which maye be kept two or three years in a glasse without corruption. Also sallet oyle beaten with swett runnyng water or with snow water. Note that snow water ys good of hitselfe to heale a scalle.

XII. Verso.

Penyroiall.

Penyroiall doth extenuate, heat and decocte : hit re-fourneth the stomacke oppressed with fleume, hit doth recomforte the faynt spirit, hit expelleth melancholie by siege, and is medicinable against many diseases. Hit is hot and drye in the third degree.

Garlicke.

It doth extenuate and cutte grosse humours and slimie, dissolveth grosse windes and heateth all the bodie : Also openeth the places which are stopped generallie where hit is well digested in the stomacke : hit is wholesome to diverse purposes, speciallie in the bodie wherein is grosse matter, or much cold enclosed, if hit bee sodden untill hit looseth his tartenes hit somewhat nourisheth, and yet looseth his propertie to extenuate grosse humours : beeing sodden in milke, it profiteth much against distillations from the head into the stomacke.

Onions.

Onyons do also extenuate, but the long onyons more than the round, the red more then the white, the dry more then they which be greene : Also raw more then sodden : They stirre appetite to meat, and put away lothesomnes, and loose the bellie, they quicken sight, and being eaten in great abundance with meat, they cause one to sleep soundlie.

Parsley.

Parsley is very convenient to the stomacke, and comforteth appetite, and maketh the breath sweet, the seedes and root maketh urine to passe well, and breaketh the stone, dissolveth wyndes : The rootes boyled in water, and thereof Oximel beeing made hit dissolveth fleauume, and maketh good digestion. It is hot and dry in the third degree.

Raysons.

Raisons do make the stomacke firm and strong, and doe provoke appetite, and doe comfort weake bodies beeing eaten before meales : They bee hot in the first degree and moyst in the second.

Turneppes.

Turneps beeing well boyled in water, and after with fatte fleash nourisheth much, augmenteth the seed of man, provoketh carnall lust. Eaten raw, they stir up appetite to eat beeing temperatelie used, and bee convenient unto them which have putrified matter in their breastes or lungs, causing them to spit easilie :

but beeing much and often eaten they make raw iuyce and wyndines.

Read more in this booke after the degrees of mariag prohibited and forbidden ¹.

21. ADAGIA.

XIII. Recto.

Proverbia et Adagia.

Omnium rerum vicissitudo est. The worlde chaungeth every daye every thing hath his course. It ys a proverbe by the which ys signified that yn this worlde ys nothings stable permanent nor durable, but lyke as the sea doth contynuallye flowe and ebbe, so do all thinges yn this world dayly chaunge, nowe up, nowe downe, nowe mery, nowe sadde, nowe frynde, now foe, nowe accepted and anon out of favoure, Todaye who but he? and tommorrowe shut clean out of the doores.

Non semper erit aestas. It will not alwayes be sommer, take tyme when tyme cometh, for occasion will not alwey serve, when the iron ys whote we must strike, least hit be colde agayne.

Simile gaudet simili. Lyke will to lyke.

¹ But the table of forbidden degrees is on folios 23, recto and verso, and the prescriptions are only resumed folio 33 verso. This note was added by the same hand which wrote folios 11 and 12, and at the moment of completion of folio 12. It is difficult to account for the insertion of Anne's theological exercise, &c., on folios 24 to 32. The book already contained the *Proverbia et Adagia* before folios 11 and 12 were copied into it, but it cannot yet have included the matter of folios 24-32, unless indeed my grandfather pasted in the folios in their wrong order.

Nihil in hiis simile. As like as an apple ys to a nutt or as otemeale to greene chese.

Similes habent labra lactucas. A proverbe applyed to them that being of like ill condicions be matched together, as a lewd servant w^t an yll master, an unruly people to a negligent governoure, a shrewd wyfe to a frowarde husband, like master like man, lyke will to lyke.

Manu serendum non corbe. You must caste your seede by litell and lytle with your hande, and not yn heapes, w^t the whole basket, for he that so doth by over muche haste looseth all his thrift, Haste maketh waste.

Dormire in utramuis aurem. To be withoute any manner of care, It maye be englished to slepe soundly on both sides.

Tota erras via. Thou art very foule deceaved or thou arte cleane oute of the waye.

Sero venisti. Thou comest to late. Thou comest when the feaste ys don, or yn another sense, After meat mustarde.

Alas alicui addere. A proverbe signifyenge to encourage a man with wordes or to put hem yn hope of a thinge.

*Excitabat fluctus in simpulo*¹. Proverbially used of Cicero, as though he had sayd, he Reysed busynes and troubles privilye, or in a small and triflinge matter.

Festina lente. Make slowe haste : Soft fier maketh sweete malte. It is good to be mery and wise. This is spoken when a man will signifie a thing to be doen, neither to hastily, nor to slowlye, but in a convenient temperaunce.

¹ ? Read 'scopulo' or 'singulo.'

XIII. Verso.

Comes festinationis poenitentia : Haste bringeth repentaunce, haste is hastye mannes woe.

Manum de tabula : Leave whiles it is well.

Muli mutuum scabunt : Mules do gnaw or rubbe¹ one another. A proverbe applied to persons ill and defamed, when one of them² doth prayse the other.

Muli mariani : A proverbe referred unto them which be obedient unto every commandement be it never so grievouse. It maye also be applied unto them which be involved yn perpetuall and intollerable laboures and busines.

Mulgere hircos : Spoken proverbiallye of a thinge very absurde and contrarye to reason.

Mysorum postremus habetur : proverbially he is neglected and contemned, he ys caste at the cartes arse.

Necessitati parendum est, vel necessitas inexorabilis : Necessitie hath no lawe, or needes must that needes wille.

Acanthia cicada : A proverbe spoken of unlearned and rude persons, or such as be ignorant yn musicke.

Acesei et Heliconis opera : A proverbe spoken of suche thinges as be cunningly wrought.

Acesias, a foolishe and unlearned phesicion of whom riseth this proverbe.

Acesias medicatus est : Spoken of a thinge that waxeth worse and worse, and the more yt is tended the worse it is.

¹ ' or rubbe ' added above.

² ' of them ' added above.

Acessaei luna : A proverbe spoken of suche as dryve forth matters from daye to daye.

Aconiti : A proverbe used when a thinge ys easilye obtayned without sweate or laboure.

Acti iucundi labores : A proverbe signifieng that the memorye of labors and travayles passed ys pleasant.

Ad pedem : A proverbe which signifieth agreeable, as it were my shoe ys mete for my fote. accordinge to this proverbe ys the sentence of Paulus Aemilius who hearing his wife Papiria commended for her beautie and diverse other good qualities, helde up his fote to them that praysed her, and asked howe they liked his shooe. They sayd it was a good shoe. Then saide Aemilius, ye do see that it ys a newe shoe and well made, and none of you doth knowe where it wringeth me, and yet I do feelee it.

XIV. Recto.

Ad restem res rediit : The thing ys yn dispayre. which proverbe came of them that did hange themselves, bicause they had not so good fortune as they loked for, or that thinges happened not accordinge unto there expectacion.

Ad vivum resecae : To touche it to the quicke. A proverbe taken of parynge of nayles untill the bloude doth appeare. which signifieth to touche a thinge nearer than nede requireth.

Adoraturi sedeant. A proverbe signifieng that menne in tyme of prayer shoulde have there myndes attent and fixed onely uppon that, and persevere continuallye therein.

*Adunco naso suspendere aliquem*¹ : A proverbe signifieng with pryvye mockes to scorne and delude a man.

Aedilitatem gerit sine populi suffragio : A proverbe which may be sayd unto hem that medleth with other mennes matters, or commandeth yn an other mannes house or office.

Aequalis aequalem : Lyke will to like, one shrewe loveth to matche with another.

Aequales calculi : Even judgements. A proverbe applyed unto them which lacked but litle that they were not condemned, for as much as in olde tyme the judges gave not sentence openlye, but being yn diverse opinions, they did put into a potte lytle stones of diverse coloures, and the moste yn number prevayled, and if they were equall yn number, he that was accused was acquitted which thinge stode with good reason as Aristotle sheweth yn his problemes.

Aequa lance : A proverbe signifieng indifferently, withoute respect of persons.

A fronte et a tergo. Before and behinde. Sometye it is taken for a proverbe applyed unto them which do beholde thinges passed with those thinges which maye² happen, also the tyme passed with the tyme to com.

Agros alienos irrigas tuis sitientibus : A proverbe spoken of them which be diligent yn other mennes matters, and let there owne slepe. It is applied also to advonterors³.

¹ 'aliquem' added above line.

² 'which maye' substituted over line for 'that are to come,' scratched out.

³ The last *o* in 'advonterors' is corrected above line to an *e*.

Ad agnatos et gentiles deduci : To be commytted to his kynsfolke, as madde men were by the lawe civile. Whereof was made a proverbe, applyed to them that doe all thinges madly and withoute circumspection.

Ad agnatos et gentiles deducantur :

Albus an ater sis nescio : I knowe not whether thou be whyte or blacke ; A proverbe spoken of them whose manners be to us unknowen.

XIV. Verso.

Alba avis : A whyt birde, a proverbe spoken of a thinge fortunate or luckie, or elles that chaunceth seldome.

Albae galinae¹ filius : a proverbe spoken of one whom fortune favoureth yn all his doynge.

Album calculum addere : To allowe or approve a thinge, a proverbe taken of the auncient forme of judgements.

Aliena iacis : Thou castest nothinge to the purpose. a proverbe taken of dicers, when thinges chaunce unluckilye and not as we woulde have them.

Aliud stans, aliud sedens : One thinge standinge, another² sittinge. Spoken of very unconstant and wavering persons.

Nec allii quidem caput. He gave not so muche as a garlike heade, a proverbe spoken of a nygarde, and one that will departe with nothinge.

Plus aloes quam mellis habet : It is more sower

¹ 'galinae' is written above, and a similar word scored through in the text.

² After 'another' the writer scratches out 'thinge.'

then swete, more bitter then pleasant. Erasmus sayth : Aloe : ys a shrubbe, yn savoure stinkinge yn taste moste bitter.

Amaltheae cornu : A proverbe signifyeng great plentye and aboundance of thinges.

Ambrosia alendus : A proverbe signifieng that one ys worthie to be a god.

Ex amphiteto (?) bibisti : A proverbe spoken of one that hath druncken unmeasurablye.

Alba amussi : A proverbe signifieng to do a thinge withoute choise.

Apina, nae : or Apinae, arum : A citie of Purll, the name whereof is used as a proverbe.

Apinae : Triflinge thinges.

Aquiae senectus : a proverbe spoken of an olde man, which drincketh more then he eateth.

Usque ad aras esse amicum : To doe all the pleasure a man can for his frinde, saving his conscience.

Arenas in littus fundere : A proverbe signifieng to doe a thinge that nedeth not.

Aristas aestu numerare : a proverbe signifieng one to doe a thinge yn vayne or to attempt that he cannot doe.

Arare littus : A proverbe signifieng to laboure in vayne.

XV. Recto.

Asinum tondes : Thou shavest an asse. a proverbe spoken of one that attempteth a vayne foolishe and unprofitable enterprise.

Asinus ad liram¹ : An asse at an harpe. A proverbe

¹ liram]. i above y effaced.

applied unto them which have no judgement yn wysdome and learnynge, or that goeth aboute that which he ys moste untowardlye yn.

Asinus auriculas movet : The asse waggeth his eares. A proverbe applied unto them which although they lacke learninge, yet will they babble and make a countenance as though they knewe somewhat.

Asinus inter simias. An asse amonge apes. a proverbe where a good seelye bodye commeth amongst shrewd wittie fellowes, and being scorned of them doth not perceave it.

Aspersisti aquam : Thou hast put me out of feare, thou hast relieved me or quickened my spirites, proverbiallye spoken.

Auricula infima mollior : More soft and pliant then the lower parte of the eare, a proverbe spoken of a mylde and gentle person, nothinge stubburne or forward.

Lupum auribus ¹ tenere, to holde a woulfe by the eares. A proverbe which doth signifie, to be in two sundrie daungers and knowe not what ys best to be done.

Aurum Tolosanum habere : A proverbe which had this begynnyng; when Quintus Cepio toke by assaute the cite of Tolosa in Italie. There was founde yn the temples great plentye of golde, which being taken awaye, all they that had any parte thereof died miserablye, whereof happened this proverbe when any man finished his life yn myserye, menne woulde saye, that he had golde of Tolosa.

¹ The writer began '*auribus lupum*,' but scores this through and writes '*lupum auribus*' above.

Bellerophon^{tes} litteras affert : a proverbe when one bringeth letters agaynst hem self.

Aut bibe aut abi : a proverbe signifienge that we shoulde applye ourselves to the manners of men, or elles avoyde there companye.

Bolus e faucibus eripitur : a proverbe signifienge some vauntage or profitable thing to be taken from us sodaynelye.

Bos in lingua : a proverbe touchinge them which dare not speake the truth, or will not bicause they have receaved money to holde their peace. for the Athenienses used a certayne coyne of money with an oxe figured thereon.

XV. Verso.

Bulbos quaerit. He loketh for onyons. a proverbe applyed to them that beholde the grounde as they goe.

Homo bulla. a proverbe notinge the frayltie of mannes life which vanisheth awaye like a bubble of water.

Bullatae nugae : Avauntinges or boastinges, or elles a vayne clatteringe wherein ys no substanciall sentence.

Cadmea victoria : a proverbe applied to that victorie whereof commeth more harme than good, or that it were better to lose than geate.

Faeliciter cecidit alea : a proverbe signifienge a thinge to have chaunced fortunately, as we would have it.

Caecias nubes : a proverbe spoken of hem that purchaseth to hem self mater of contencion and busynes.

Caecus caeco dux : one blynde man leadeth another. a proverbe signifieng one Ignorant person to teache another unlearned, one foole to give another foole counsayle.

Caelum digito attingere : to touche heaven with his finger. a proverbe applyed to them which suppose themselves able to doe thinges impossible or to be of great power.

In caelo esse : A proverbe signifienge to be in felicitie, or to be moste happye.

Inter caesa et porrecta : betwene the cuttinge and the givynge. a proverbe signifieng taryenge and douting what to doe, and as it were the space betwene the leaving of from a thinge that ys begonne, and the begynnyng of that which ys newly enterprised.

Calabri hospitibus xenia : a proverbe spoken of smale trifeling giftes more troublesome then pleasant.

Calcar addere currenti : a proverbe signifienge to pricke one forwarde which ys of hemself well disposed to a thinge.

Calculo mordere : a proverbe signifieng to hurte one yn gevinge sentence or yn election.

Calculus albus adjuicare : to approve or allowe a thinge. a proverbe taken of the olde manner of judgment, when menne used to geve sentence by putting lytle stones ynto a potte.

Ad Calendas Graecas : a proverbe signifieng never, bicause the Greekes had no kalendes.

XVI. Recto.

Calidum prandium comedisti : Thou haste don that will tourne to thie great hurt and damage.

Caliga Maximini : a proverbe applied to menne¹ of a great stature and personage having ill condicions or properties, or had yn contempte or hatred. Which grewe of the Emperour Maximinus, who was yn hight eyght feete and an half, his greaves were a fote longer then any other mannes : Notwithstandinge he was of manners barbarouse and beastlye, and extremely hated of all menne.

Callum ducere : a proverbe signifieng to be longe exercised or used yn any thinge.

Calceare omnes uno calopodio : A proverbe applied to fooles and ignorant persons, which applye one thinge to diverse matters.

Calvum vellis : Thou pluckest heare of a balde mannes heade, a proverbe where one woulde have a thinge of a man that he hath not, thou wouldest take a breeche from a bare arst man.

Calvus comatus : a balde man with a bushe, a proverbe applyed to them which shewe themselves riche with other mennes goodes, or do set forthe for there owne workes, which other menne laboured and devised.

A capite ad calcem : from the toppe to the toe, from the head to the heele. A proverbe signifieng everie whyt, altogether. Sometye from the begynnyng to the latter endinge.

Camarinam movere : A proverbe spoken to one that hurteth himself by that thing that¹ he stirreth or goeth aboute, to have done ; And it proceedeth of a fenne so called, which being dried up there happened a great

¹ The writer first wrote 'them that are,' then drew his pen through these words, and wrote above the line 'menne.'

pestilence, whereof the people adioynnyng asked of Apollo whether they should make it drye for ever : who awnswered Ne moueas camarinam : as he should saye stere not mischief to thieself.

Camelus bactrina. A proverbe applied where one bringeth forthe a thing to be marveled at or feared, which yn dede ys to be contemned and laughed at.

Camino oleum addere : To cast oyle into the fire. a proverbe signifieng to minister occasion of great rage or furye.

Canina facundia : Doggishe or currishe eloquence. a proverbe applyed to suche as do¹ never exercise there tongue or penne but in reproving or blamyng other menne.

Caninum prandium : a dogges dynner. a proverbe used where there is no wyne at dynner or supper, for dogges doe of nature abhorre wyne.

XVI. Verso.

Canis festinans caecos edit catulos : The hastie bitche bringeth forthe blind whealpes. the more haste the worsse spede. a proverbe applied to them which being hasty to set forthe there workes do make them unperfect.

Canis reversus ad vomitum : the dogge turneth agayne to eat that he vomited. a proverbe applied to hem which being reconciled to god, retourneth agayne to his olde condicions and vices.

Cane peius et angue : a proverbe noting extreame hate of a thinge.

¹ 'do' added above line.

Intus cauere : spoken proverbiallye of them that doe all for there private commoditie, and conveighe to themselves whatsoever they can catche.

Carbone notare : to marcke with a cole. a proverbe signifieng to condemne a thinge. Sometyme to take a thing for ill lucke.

A carceribus ad calcem or ad metam : from the begynnynge to the endinge of an enterprise.

Caudam trahere : a proverbe signifienge one to be scorned or made a foole, taken of children which use to hange a tayle behinde hem whom they mocke or illude.

Equinae caudae pilos vellere : to plucke the heares of an horsse tayle. a proverbe spoken of hem that by litle and litle atchieveth that he coulde not doe immediatly altogether.

Caute loquacior. more clatteringe then a rocke, a proverbe applied to great speakers, gathered of the continuall clackinge that the sea maketh when it striketh agaynst a rocke.

Cautes marpesia : a proverbe applyed to a stubborne fellowe that will not chaunge his opinion.

Centones farcire alicui : a proverbe signifienge to holdè one yn talke, with many gloriouse tales and lies.

Cepas edere : to eate onyons was a proverbe spoken of them, which did seme to wepe, or that do wepe often.

Ceritae cera dignus : a proverbe noting a wild felowe nothing to be esteemed.

Cereri nuptias facere : used proverbiallye to make a banket wherein ys no wyne.

Cestreus : a kinde of codfishe which never eateth any other fishe whereof commeth this proverbe.

Cestreus ieiunat : the codde fasteth, spoken of good and just menne which doe not raven nor take other mennes goodes from them.

Cicada cicadae chara : Like condicions love together, like of lyving love together, like will to like.

Refricare cicatricem : to rubbe or make sore that which was almoste whole, spoken proverbially of renewinge and stirring up agayne a daungerous matter, that was well alayed.

XVII. Recto.

Cilix non facile verum dicit : The Cilician not lightly sayth truth. A proverbe applyed to a cove-touse manne, which alway lyeth for his particular advantage, as nowe adayes moste parte of menne doe which lyve onely by sellinge.

Cimmerijs tenebris atrior : Blacker then the darke-nes of Cimmeria. Applied to muche darkenes, dulnes of witte, or lacke of wysdome.

Citra pulveris tactum ¹ : withoute any dust. a proverbe applyed unto them which com to a thinge without any labour.

Clavam extorquere Herculi : to take from Hercules his clubbe. a proverbe applyed to hem that goeth aboute to geat a thinge that another man hath much stronger then hemself.

Clavus aeneus : a brason nayle : a proverbe signifieng a sure remedye agaynst all myshappes.

Clavum clavo pellere : to dryve out one nayle with

¹ ? read 'iactum.'

an other. a proverbe signifienge one ill to put out another, one laboure an other, one grief an other, one deceyt an other, extreme pleasure with extreame payne.

Clitellae bovi impositae sunt : a packe sadle on a cowe. a proverbe noting a manne as unmeete for an office, rowme, or dignitie, as a cowe to beare a saddle.

Codro pauperior : poorer then Codrus.

Faber compedes quas fecit gestat. He ys whypt with his owne rodde.

Ita fugias ne praeter casam. A proverbe admonishing so to eschewe a thinge that we fall not into a worsse.

Cascus cascam ducit : A proverbe signifieng unequall marriage, when a younge manne marieth an olde woman.

Cornicum oculos configere : to pricke out the crowses eyes. a proverbe signifieng to deface condemne or fordoe with a newe invention, that which the antiquitie hath of longe tyme approved, or to goe aboute to blynde them that are very wise.

Nemo potest uno die consenescere : a man can not be olde the first daye.

Cor ne edito : Do not torment thie mynde with care and heavynes. It was one of Pithagoras counsayles.

Corbitam dare : a proverbe signifieng to helpe one slowlye.

Corchorus inter oleam : Jacke wille a gentleman. A proverbe noting one that ys of no estimacion, and yet wilbe counted amongst the wyseste.

Non est cuiuslibet Corinthum appellere : It ys not yn everye mannes power to arryve at Corinthus, which

doth signifie, It pertayneth not to every man to attempte thinges daungerous and harde to atchieve ¹.

Canis assuetus corio : a proverbe signifienge that one once rooted yn naughtynes can never be withdrawen.

Cornutam bestiam petis : Thou settest on an horned beast. a proverbe spoken of one, which provoketh hem of whom he is like to have the worsse.

Corycaeus auscultavit : a proverbe spoken when a thing greatly dissembled and kept secure ys by some spye disclosed.

Irritare crabronem : A proverbe when a man provoketh one to his owne harme.

Cretiza ² *cum cretensibus* : a proverbe used when a craftie man will deceave hem that ys craftye, a thefe steale from a thefe, or a lyer lye before them that use to make leasinges, or one dissembler dissemble with an other.

Cribro aquam haurire : a proverbe used when a man spendeth his laboure yn vayne.

Crocodili lachrymae : Crocodiles teares. A proverbe applied unto them which hating an other man, whom they woulde destroye or have destroyed they will seme to be sorye for hem. It ys taken of the propertie of *Crocodilus* the monstre, who beholding a man comming ³ whom he would devoure weepeth, and after he hath eaten the bodye, he washeth the head with his teares and then eateth it also.

Culicem colant, camelum deglutientes : They streigne

¹ atchieve]. The writer added 'unto' and effaced it.

² He wrote '*cretizare*,' but scored through the *re*.

³ 'coming' in the text.

a gnatte through there teeth, and swallowe downe a cammell ¹. An apt proverbe applied by oure saviour christ unto the Phariseis, which did aggravate small offences and mayntayne great enormities. It maye be nowe used agaynst such persons as seke out and punishe small offenders, and leat the great trespassours agaynst the lawe goe quyte unpunished. Also them that are scrupulouse yn thinges of litle importaunce, and yn ambition, avarice, extorcion, advonterie, theft, murder, treason or heresie. they fynde no daunger of conscience.

Currentem incitare : To exhorte or set hem forward, that of his owne courage ys well disposed to a thinge.

Cyanea cantio : a songe of a swanne : a proverbe applied unto them that in there latter dayes dispute, reason, or wryte moste eloquently and pleasantly.

De calcaria in carbonariam : Oute of the lyme kill into the coale pitte. a proverbe whereby ys signified from one mischief to an other.

De lana caprina : a proverbe wheremenne contende for a trifle, as who sayeth whether a goat beare woull or heare.

Delius natator : was one perfect yn swymminge, which became a proverbe, when a thing was writen or spoken harde to be understode, and required a cunnyng expositoure, they would saye *Delio natatore eget*. It requireth a cunnyng or subtile expositoure.

XVIII. Recto.

Desultoria levitas : spoken proverbially of an unconstant and wavering person.

¹ 'cammell' in the text.

In diem vivere optimum est : It is best not to be carefull for to lyve, but to take¹ as it commeth², for god never sendeth mouthe but he sendeth meate.

Digitis extremis vel summis attingere : To touche a thing with the fingers toppes, used for a proverbe where one hath uneathe attayned to any parte of³ a thinge.

Teneo tanquam digitos : I can it as perfit as my pater noster, I can saye it on my fingers endes.

Domus amica, domus optima : Home is homely and out of daunger. In his owne house a man may be bolde.

Ebur atramento candefacere : To make whyt Ivorye with yncke. A proverbe used when one endeavoureth to set forthe naturall beautie with colours and peynctinge.

Echinus partum procrastinat, or Echinus parturiens cunctatur : A proverbe applied unto hem that delayeth a matter to his owne payne and trouble.

Ede nasturtium : Is applied to a dull and a grosse person, And for as muche as Nasturtium called cresses being eaten doth make the nose tinckle, and thereby causeth the dull spirites to wake, therefore by this proverbe ys ment, pluck up thie spirites, or awake dullarde or luske.

Herostrati gloria : applied unto them which seke for renowme or prayse of a mischevous acte.

Equus Troianus : a proverbe noting the destruction of a citie to be nourished within the same.

Erumpet in nervum istaec fortitudo : a proverbe

¹ After 'take' erases 'it.'

² 'cometh' in text.

³ 'any parte of' added over line.

diverselye expounded for it maye signifie : This courage of thine may bring the to an halter, or to sett by the heeles : Or it may signifie : This great strength and courage of thine will com unto nothinge. which proverbe is taken of archers which oftentimes when they put forthe moste strength breake the stringe of there bowe and the arrowe falleth downe at there feete whereby the shoote is loste and commeth to nothinge.

Ex tripode : when we speake of thinges which are veri true, and not to be doubted as it were spoken of goddes owne mouthe.

Spes alit ¹ exules : Even banished menne have hope once to retourne into there countrye. a proverbe signifieng that there ys yet some hope, or that we shoulde not yet dispayre but loke for a day ², for in space cometh grace.

XVIII. Verso.

Faba cudetur in me : The beane shalbe knocked on me, signifienge the payne or blame shall light on me.

Aratro caelum findere : a proverbe spoken of a thinge impossible.

Simul flare et sorbere : To doe two contrarie thinges togeather.

Pro aris et focus pugnare : A proverbe signifienge to fight and contende as well for the mayntenance of religion and godlynes, as the safegarde of his countrie and private goodes.

¹ 'alit' corrected from 'alunt.'

² After 'a day, for' the writer writes and scratches out 'a day f.'

Ipsè sibi mali fons : He is causer of his owne hurte, he made a rodde for his owne tayle.

*Fortes fortuna iuuat*¹ : fortune favoureth bolde adventurers, nothinge venture, nothing have : spare to speake, spare to spede.

Frigidam suffundere : proverbially signifieth to encourage or stere to a thinge with flattering and fayre words.

A fronte praecipitium, a tergo lupi : a proverbe signifieng a man to be in the myddes betwene two great daungers or mischieves.

A fronte et a tergo videre : a proverbe noting a providence and wisdomè yn considering and weyng as well thinges paste as to com.

Gladiatorio animo, spoken proverbiallye, when one with a stubburne and spitefull mynde, intendeth to hurte an other thoughe it be to his owne great perill or daunger.

Graculo cum fidibus nihil : The Jaye hath nought to doe with the harpe, spoken of them which lacking eloquence or good letters, do skorne them that have good learning.

Graculus inter musas : An unlearned amonge learned menne, a childishe talker amonge eloquent menne.

Semper graculus assidet graculo : One knave will kepe another companye, one pratteler wille with another, like will to like.

In eodem ludo haesitas : proverbially, Thou art in the same daunger that I am, or thou art as muchè troubled and wrapped yn the briars as I am.

Semper tibi pendeat hamus : Let this hooke hange

¹ 'iuuat' written over 'favet' scratched out.

always, thou mayest happe to have somewhat ; hope still for in space commeth ¹ grace.

Helleborum edere : Is a proverbe spoken to menne which are very melancolye or be wylde brayned.

XIX. Recto.

Herculei labores : where the labours doe seme ² impossible to be atchieved.

Herculis cothurnos : was used for a proverbe, wherein a thinge of litle importance was set forthe with great eloquence, or other thinge solemne, more apte for a greater matter. As one shoulde put Hercules hosen on a childe's legges. This is so comon a vice nowe adayes among students of eloquence that in writing and speaking, they seme to prepare the hose before they knowe the measure of the legges, whereon they will put it.

Hinnulus leonem : There is to be understode, cepit, vicit, or provocavit ³ : The kydder or faune toke, vanquished or provoked the lion to battayle : a proverbe applied to a person feeble or ignorant, which by any meane hath vanquished hem, which ys more puissant then he ; or provoketh to battayle, or contendeth with hem, which ys wyser and better learned then he hem self.

Homo homini deus : Manne ys mannes god, applied to hem, which with any singuler benefite, helpeth a man above his expectacion.

Homo trium litterarum : Signifieth some tyme in

¹ 'cometh' in MS.

² After 'seme' he wrote and erased the words 'to be.'

³ He first wrote 'provocat,' then added 'uit' over the *a*.

mockage a manne of a noble linage, bicause noble menne wrote there forenames, names and surnames with three letters as C. I. Caesar : It is sometyne taken for a theef, bicause *fur* hath yn it but three letters.

Hydrum secare : To meddle with an endles matter, or where one mischief happeneth after an other.

Ilias malorum : a proverbe used, when many and great mischiefes and mysfortunes happen to a man togeather ¹.

Dicta in dolium pertusum ingerere : proverbially to speake in vayne, to lose laboure.

Tute hoc intristi, omne exedendum est : Self doe, self have : hote suppe, hote swallowe.

Jugulare mortuos : To kill dead menne. A proverbe applied to them which doe speake or write to the rebuke of menne that are deade, or as Erasmus doeth thinke it more apte, It may be sayed by them that impugne a boke, which is of all menne condemned, or reasoneth agaynst sentence of all menne reiected, or disprayseth a thinge which is of all menne abhorred.

Lac gallinaceum : The milcke of a henne. A proverbe applied unto them which lacke nothinge, or to thinges which for the scarcitie of them be very precieuse.

De lapide empti : slaves or bondmenne. A proverbe signifieng persons of moste vile condicion, which were bought in the market place standing uppon a stone.

Larus parturit : Larus doth laye. applied to them which promyse muche and greate thinges, and finally

¹ He wrote first 'together,' then underscored it with his pen and wrote 'to a man' over it.

doe give or ¹ bring forth the nothinge, in regarde of that which they promised. I thinke this birde is called in Englyshe a sterne. In the proverbe *Larus hians* : Erasmus sayeth *Larus* is a greedie devouring birde.

XIX. Verso.

Laterem lavas : thou wasthest a fyle. A proverbe signifienge thou laborest in vayne.

Laterem elixas : a proverbe having the same signification.

Inscitia confidentiam parit : None is more bolde than blinde bayarde.

Ante lentem angere ollam : To use to muche haste, to fishe before the nette.

In lente unguentum : A proverbe signifienge the thing to be absurde, as farre from the purpose as *Magnificat* from mattines, as mete for this matter as sweete oyle in pottage.

Lentiscum mandit : spoken proverbiallye of one that trimmeth hemself to curioslye.

Leonem ex unguibus aestimare : To esteeme the lion ² by his talons. A proverbe signifieng to perceave by a tytle, whole matter meaneth, or by a piece of a thing what the whole ys, or by one token to understande what manner of man one is.

Leonem radere : spoken where one attempteth a thinge daungerous and almoste impossible.

Leo risit : A proverbe touching them that be sower of countenance, fierse and uncourteouse.

Lerna malorum : whereby is signified an heape of

¹ 'or' corrected from 'and.'

² Wrote 'lions,' but effaces s.

mischiefes, or any person yn whom ys all vice and abhominacion.

Lupus est in fabula : A proverbe when he commeth that is spoken of.

Lydi mali, post hos Aegiptii : A proverbe applied where two evell persons be compared togeather, and the one being founde very ungraciouse, the other deserveth the lesse disprayse.

Machinas post bellum adfers : When the steede is stollen, thou steakest the stable dore.

Manum et mentum : was an olde proverbe whereby menne were warned of chaunces which happened sodaynelye, and in so shorte a tyme as a man might bringe his hande to his chinne. Like to the same is another proverbe of the greekes—*Multa quidem cadunt inter calicem supremaque labra*.

Pecunia praesens, medicamen est praesentaneum : Redie money, redie medicine.

Sus minervam : proverbiallye spoken where an Idiote or foole teacheth a wise and learned manne.

Miniatula cera notare : To note a thing to be amended or corrected.

Nihil cum fidibus graculo : *Nihil cum amaracino sui* : The dawe hath naught to doe with a ¹ lute, nor the sowe with oyle of *majoram*.

XX. Recto.

Noctuas Athenas, supple, portas, or mittis : Owles to Athens. A proverbe where one sendeth to a man anything, whereof he that receaveth it hath plentie.

¹ 'a' corrected over 'the' erased.

Nodus Herculeus : Hercules knotte. A proverbe applied to a thinge which by no meane maye be loosed.

Nodum in sirpo quaerere : To seeke a knot in a rushe. A proverbe where one maketh a thinge difficulte or doutfull, which is verie playne to be understode, or ys scrupulouse in a thinge without cause.

Nucleum amisi : I have lost the kernell. used proverbiallye when one hath lost that wherein profit consisteth.

Nudo vestimenta detrahare : To take rayment from a naked man. proverbially used, to take or seke a thing of a man that he hath not, to take a brieche from a bare arste man.

Posthac occasio calva : A proverbe, take occasion when it commeth, for he that will not when he may, when he will he shall have naye. The tyde tarieth for no man. .

Occasio premenda : A proverbe, when the sunne shineth, make haye. The tyde must be taken when it commeth.

Oleo tranquillior : More mylde and quiet than oyle.

Oleum et operam perdere. To lose labour and cost.

In ore est omni populo : All the worlde speaketh of it.

Ovem lupo committere : A proverbe used, when anything ys committed to hem for whose cause it had ben expedient, to have had another keeper.

Ovum ovo simile : One egge like another, Applied unto them which be of like condicions, or person.

Ab ovo usque ad mala : proverbiallie from the beginning to the ending.

Tunica pallio proprior : A proverbe when a man will signifie, that he is more bounde to one frinde then to another.

Parieti loqueris : Thou speakest to the walls. which maye be sayed of hem which will not eftsones rehearse that which he heareth spoken.

Parnus, one that for a boate which he had loste, sued everybodye that he mette, whereof rose this proverbe. *Disceptare ob Parni scaphulam* : To make greate suite and busynes for matters of small value.

Sera parsimonia in fundo : It is to late to spare when the barrell ys at the bottome.

Penelopes telam retexere : Signifieth to doe and undoe, to take muche laboure in vayne.

XX. Verso.

Perfricuit faciem, aut frontem, aut os : Is a proverbe as muche to say as he hath layde aparte shame, or he is shameles, or withoute abashment.

Odi pueros praecoci sapientia : sone ripe, sone rotten, A proverbe noting to muche wit in a childe for his age.

Praesentia colamus : Let us make muche of that we have for seldome cometh the better.

Qui nimium properat, serius absolvit : The more haste the lesse spede, yerly up and never the nere.

Proterviam fecit : He hath consumed all that is left.

A pumice aquam quaerere : To seke a thing of a man that he hath not.

Rana Seriphia : Is a proverbe applied to them that can not speake in tyme convenient.

Nil recrastines : Delay not thie matters, but spede the while the time serveth, when the sunne shineth make haye.

Scaraboeus aquilam : A proverbe applied to suche as indevoure themselves to doe displeasure to those, that be more puissant then they are.

Aliud sentire, aliud loqui : To speake one thing and thinke ¹ another, To beare two faces yn one hoode, To speake otherwise, then he thinketh.

Servum pecus : A proverbe applied to hem which in speaking or writing dare not digresse from another mannes steppes or fourme of writinge.

Silosontis chlamis : Is spoken yn a proverbe of hem, that boasteth hemselfe of riche garmentes.

Spartam nactus es, hanc orna : A proverbe signifieng the estate or or (*sic*) office that thou haste, ordre or apply it well.

Alium spoliat ut alium ditet : He robbeth Peter and payeth Pawle.

Alienis spoliis alios augere solet : He is wonte to robbe one and geve to an other, he is wonte to robbe Peter and pay Pawle.

Stultior Moricho : He that neglecteth his owne busynes at home and applieth other mennes abroade. It is also a proverbe touching them which doe thinges which cause them to be laughed to scorne.

Stultior choroebro : A proverbe applied to fooles

¹ He first wrote 'to thinke one thing and speake.' Then he underscored both verbs and wrote 'speake' over 'thinke,' and 'thinke' over 'speake.'

which will assaye to doe a thing which is above there wit and learninge.

XXI. Recto,

Videat ne quid suo suat capiti : Let hem take hede least he geat hem self a shrewde tourne, or least he make a rodde for his own tayle.

Supercilium salit : spoken proverbiallye, when one hath a good hope that a thinge will com to passe.

Sybaritica mensa : A proverbe applied to feastes and bankettes which doe excede in delicatenes.

Talpa caecior : blynder then a mole : A proverbe applied to them that lacke judgement yn thinges that are playne.

Tantali horti : A proverbe signifieng good thinges to be at hande, which notwithstanding a man may not sese.

Ex tempore vivunt : They live but from hande to mouthe or they be not carefull for the morrowe.

Terra defossum habes : Proverbially spoken of hem that hideth his giftes and doth not exercise them to the use of other.

Terram video : I see lande, proverbially used when one noteth the ende of some ¹ great laboure to be at hande.

Testaceum flagellum : A proverbe applied to so-dayne alteration of thinges, or of banishment unlooked for.

Thassus bonorum : A proverbe applied unto them that promise great thinges As a man woulde say A worlde a cuntrye of wealthe, In Cambridge shiere, the vulgare worde ys a myne of golde.

¹ ' of some ' written over ' and ' scored out.

De toga ad pallium : He ys promoted oute of the haulte into the kitchen, from a furde gowne to a Jirken.

Tollere cristas : To set up the creaste. Applied to them that be proude or arrogant, and do stretche upp there browes with a disdaynefull countenance.

Transversum unguem non discedere : Not to goe a nayle breadthe from it, a proverbe signifieng a lytle distance.

Turdus cacat sibi malum : He hath made a rodde for his owne tayle : A proverbe applied to hem that is cause of his owne evell.

Vento vivere : To lyve by the winde. A proverbe applied to them which have no substance to live on.

Reti ventos venatur. He endevoreth to catche an hare with a tabor.

Verba mortuo facere : To speake to a dead manne. A proverbe when a man loseth his laboure.

XXI. Verso,

Satis habet animi, sed vires deficiunt : He hath courage yenoughe but his legges fayleth hem, spoken mockingly to hem that attempteth more then he is able to ¹ doe.

Viuit tanquam Delum navigans : He ys nothing solicitouse or carefull for his lyvinge, he thinketh God never sent the mouthe but he sent ² the meate for it.

Ungues arrodere : To gnawe on his nayles. A proverbe applied to them which are in a studye, how they may alter suche thinges as they doe repent them of.

¹ 'to' added over line.

² 'sent,' corrected from 'sendeth.'

Volantia sectatur : He endevoureth to catche an hare with a tabor.

Admeti Naenia : A proverbe which signifieth an heavy or sorowfull songe or a lamentable complaynte.

Adrastia Nemesis¹ : The evell lucke of Adrastus, which may be used when proude menne be beaten, and as we saye in Englishe pride will have a fall.

Aegeum scaphula transmittere : A proverbe spoken of them that attempte a daungerouse enterprise with small laboure or diligence.

Aethiopem lavas : Thou washest a Mooren, or Moore. A proverbe applied to hem that prayseth a thinge that ys naught, or teacheth a foole wisdom.

Aetna athon : A proverbe spoken of a thinge very paynefull and grievouse.

Affrica semper aliquid novi apportat : A proverbe applied to inconstant and wavering persons never content with one state, but alwayes desirous of novelties.

Affra avis : A birde of Africke. A proverbe spoken of them, which either be notable for there straunge apparell, or elles be very fearefull and fayne of courage.

Agamemnonis hostia : The sacrifice of Agamemnon. A proverbe applied to them which be hardly perswaded to a thinge, or ells forced by violence.

Ludit alieno corio, or De alieno liberalis : He is liberall on another mannes pursse, he cutteth a large thonge of an other mannes leather, he is liberall . . .² of that which ys none of his owne.

¹ 'drastia nemesis' written above, apparently over the same effaced in line.

² The last four letters of 'liberall' are re-written in margin, and three letters erased in text.

Mora trahit periculum : Delaye bringeth perill, of delaye commeth daunger.

XXII. Recto.

Alcinoi apologus : A proverbe applied to longe foolishe tales worthie no belefe or credence.

Nauiga ad + accus : plu: Anticyras : Goe sayle to Anticyra : As who sayeth purge youre melancolye.

Duos simul insequor lepores : I fishe after two thinges at once, and am like to lose both : Betwene two stooles my tayle is like to goe to the grounde.

Inter sacrum et saxum stare : proverbially to be yn daunger¹.

Aliquid monstri alere : To hide or cloke² some privye faulte.

In portu navigare : to be out of all³ daunger.

Manus manum fricat : One hand doth clawe an other, a proverbe used⁴ when one frind doth pleasure an other.

Omnis res est in vado : All the matter ys safe, or in suertie, or oute of daunger.

Si mihi pergit quae vult dicere, ea quae non vult audiet : If he contynue to saye his pleasure to me, he shall heare that shalle lytell to his paye.

Inieci scrupulum homini : I have geven hem a bone to gnawe.

Sal vitae amicitia : frindshippe is the salte of mannes life, that is to saye the onely sauce that taketh awaye

¹ Written 'dannger.'

² Adds 'or cloke' over line.

³ Adds 'all' over line.

⁴ Adds 'one hand . . . used' over line and corrects 'clawe' from 'rubbe.'

the werishenes thereof and maketh it pleasaunt or delectable.

Salsitudo non inest illi : There is no pleasantnes¹ wysedome nor good facion yn hem.

Si dijs placet : In the name of God. It is a proverbe never used in latin speaking but mockinglye and scoffingly, or yn Indignacion.

Si deus voluerit : If yt shall please God. A proverbe used in seriouse matters of anythinge to com the ende whereof dependeth or hangeth yn the favoure of God.

Palmam ferre : A proverbe signifieng to have the price and rewarde of a victorie, or to be moste excellent, or to be crowned for a victorie.

Suo ipsius indicio periit sorex : The Ratte betrayed herself with her owne noyse and so was taken. It is a proverbiall speakinge of anybodye that ys betrayed by his owne wordes.

De grege illo est : He ys one of that companye.

Saxum voluere : To tumble or to rolle the stone : A proverbe spoken of suche as have great and the same endeles paynes without any frute or profit.

Surdo narrare fabulam : To tell a tale to a deafe bodye ys a proverbe to be sayed of them that laboure yn vayne, and it is the same that we use to speake yn Englishe proverbially when we heare a thinge that liketh us not, saying thus I can not heare on that syde which maye be sayed properly yn latin *Surdo narras fabulam*, or *Surdo canis* : *Vergilius*.

¹ Adds 'pleasantnes' above line.

XXII. Verso.

Nosce tempus.

Actum est¹: The matter is past cure or remedie.
A proverbe signifieng desperacion of a thinge, as being utterly past cure or remedye.

Fenestram aperire, or patefacere :
to open a windowe.

Aperire viam : to open a waye.

Praestruere viam : to make the
waye before.

Iacere fundamenta : to cast or
laye a foundation.

Aperire ianuam : to open a gate.

Aperire repagula : to open barres
or rayles.

All theise be pro-
verbiall speak-
inges signifi-
enge to geve
an occasion of
anything.

Dictum ac factum : Is a proverbe signifienge all mannes diligence and laboure necessarie to the doynge or bringinge to pass of any thinge. Donatus sayeth Dictum ac factum to be a proverbiall speakinge, betokeninge celeritie and spede yn doinge or dispatchinge of a thinge.

Plumbeo iugulare gladio : To cut ones throte with a sworde of leade, that is to saye to goe aboute and to laboure to overcome and convince a manne with a wayne light and slendre reason or argument. This is a proverbe Cicero doth use.

Chius ad Coum : A proverbe signifienge a very un-equall comparison, as an ase to a sise.

¹ Actum est]. First hand writes in margin 'Acta res est: idem.'

Choa in triclinio : A proverbe spoken of a great Drunkarde, which will emptie a vessell at one draughte.

Dies adiuvit aegritudinem hominibus : Longe continuance or processe of tyme taketh awaye care and thought from mennes hartes.

Non omnibus dormio : I sleepe not to all menne, I am not readye at everye mannes callynge.

Flamma fumo proxima est : There ys no smoke withoute fyer.

Rem acu tetigisti : Thou hast hitte the nayle on the headde. thou hast hitte the verye matter.

Loquendi	{	Quicquid in buccam venerit loquitur : He
formula		speakeeth at adventure or withoute ad- vysement.

Piscari in aere : Proverbiallye to laboure yn vayne.

22.

XXIII. Recto and Verso.

The degrees of mariage forbidden.

Incipit A grandmother avia *et cet.*

23. EDWARD ANN. THEOLOGICAL EXERCISE.

XXIV. Recto—XXVIII Verso.

Habita et pronunciata in Schola	{	In Theologiae
Theologica per E. A. 7 ^{mo} 1		Dignitatem Oratio
Novembris Anno Dñi 1578°		encomiastica.

¹ From Andrew Clark's Register of the University of Oxford, vol. ii, pt. 3, p. 78 :—(All Souls) Anne (An), Edward ; suppl. B. D. 10 Nov. 1578 and again 14 Jan. 1578, adm. 23 June 1579. (Reg. I. 247.) (Scholar of Corp. in 1550 ; Fellow of All So. in 1555.) Also vol. ii, pt. 1, p. 138 : ' Formalities in taking the B.D. degree. . . The ceremony of presentation was similar

Si antehac minus fuerit perspectum (patres et fratres mihi plurimum observandi) quantum mali ex desuetudine et intermissa studiorum ratione nasci soleat, ego sane hodierno die rectissima uobis daturus documenta in clarissimam uestri conspectus lucem prodeo. Quamuis enim non sine aliquo (uti confido) laborum meorum fructu, ruri per longum temporis intervallum egi, adeo ut quantum in me situm fuit nihil praetermiserim quod ad gregis mihi demandati aedificationem quoquo modo spectare uisum est : tamen quantam ex altera parte Academicarum exercitationum inscitiam contraxerim, quamque sim in dicendo pene infans, et mihi ipse imprimis sum conscius, et uos etiam quorum iam cognoscere nonnihil interest facillime iudicare poteritis. Nimirum sic sunt hominum ingenia, tantisper splendent dum atteruntur, tamdiu florent dum irrigantur, alioqui aut prae humorum defectu marcescunt, utpote a limpidissimis disciplinarum fontibus remotiora, aut inficiuntur rubigine, praesertim si sint ferrea, non aurea uti distinxit Plato. Caeterum utcunque se res habuerit, siue me purae latinitatis elegantia defecerit, siue facultatis logicae subtilitas fefellerit, siue huiusce loci et coetus insolentia obstupescerit, siue denique quocunque tandem modo mihi somnus obrepserit, in magnam tamen spem venio, haec omnia quantacunque demum fuerint, uestrarum interpretationum humanitate, quam optime leuatum iri. Quocirca quod in more positum esse uideo huius

to that in arts. The presenter was statutably a D.D. (Extract) 27 Jan. 1578, a "Magister in artibus, theologus" was allowed by dispensation to discharge the function of the presenter (in place of a D.D.) in the presentation of Mr Anne.'

temporis, ut qui in hoc opere uersatur, eam primum habeat orationem, qua industriam suam omnem ad rei quam suscepit laudationem conferat, id nec omnino praetermittendum duxi, ne aperirem ignauiae suspicioni locum, nec ei toto animo ac studio seruiendum, ne si nihil aliud quam Theologiae laudes praedicem, ostentationis plena, utilitatis ac fructus uacua frigeret oratio. Sed enim laudanda est Theologia, et quoniam paruum parua decent, ieiune et exiliter laudanda est, quo enim pacto aliter fieri possit non uideo, cum ea moliamur, quibus pro dignitate celebrandis nulla unquam par excogitari possit oratio. Itaque metiri se

XXIV. Verso.

quemque suo modulo ac pede uerum est. Ac Theologia quidem cuius fons principium et fundamentum est verbum Dei, quia caeteras disciplinas tantum splendore superat, quantum stellas luna minores, idcirco intelligendum est, hac praesente obscurari reliquas, aut saltem non magis fulgere, quam noctu cantharidas, quae forsitan emittunt lumen, sed opacum lumen tenebris inuolutum. Eodemque modo si diuinæ ueritatis claritas absit, nihil impedit quominus prophanae et exoticæ quae uocantur artes splendere uideantur, sin adsint¹ evanescunt ilico, tanquam repentina inducta caligine, nec amplius apparent. Ea igitur non sunt lucida suapte uis (Auditores) quae tantopere suspicitis et admiramini. Et tamen nescio quo modo imperitorum, cum oculos, tum iudicia, perstringant ac si essent clarissima, fortasse quia oculi sunt hebetes, infirma iudicia. Concedant igitur sacris

¹ The writer over and underscores the *n*.

prophana, obscura lucidis, et ita concedant, ut in nullam laudis societatem se cum Theologia coniungant, sed ei obseruantissime parcant, et famulitiam praebeant operam. Quod si fiat, *ut*¹ cum alia omnia disiunxerimus, quae nos ad se fucata quadam specie possint inuitare, ad eius praestantiam penitus considerandam adducti, quae multis partim causis, partim effectis, partim adiunctis nititur, quod ille apud Poetam de matre sua sibi casu quodam cognita pronunciat, idem nobis de sacrosancto Theologiae numine dicere licebit. O quam te memorem, virgo? Namque haud tibi uultus mortalis, nec vox hominem sonat, O Dea certe. Et perfecta quidem Deo genita est Theologia oriunda Deo. Ideoque non est pro nihilo putandum, quod uerbum Dei uideamus eam appellari, imo illud maxime apud nos ualere debet, et firmiter cordibus nostris imprimi, ut meminerimus non esse uerbum a mortalis cuiusdam sapientia profectum, sed a Deo caelitus missum, et Sancti spiritus opera et uirtute reuelatum. In quo quidem singularis et summa est cum dignitate coniuncta autoritas. Quando enim Principum diplomata, decreta, edicta fiant, quantopere formidentur ipsorum comminationes, quantis studiis eorum Legatos et nuncios prosequamur, nemo nostrum est qui nesciat. Et in Regem Regum qui habitat in luce inaccessa, cuius thronus est super omnia, quae usquam sunt, cuius gloria, potentia, maiestas, iustitia, misericordia, omnia denique opera sunt mirabilia, non erimus propensiori studio affecti, ut ad eius uoluntatem exequendam, ad metuendam iustitiam maiori cum reuerentia et cura accedamus. O nos longe

¹ He underscores *ut*.

XXV. Recto.

miserrimos, si apud creaturas creatoris vox non obtineat, si cum uel ipsum Dei nomen auribus percipiamus non perhorrescamus illico et diuersis affectuum generibus concitemur. Cicero Caii Verris, predonis notissimi, iniurias inde amplificat et maiores reddit, quod partim abstulisset, partim suo arbitratu aestimasset non uulgaria signa, sed ea in quibus Praxitelis Polyclleti et Myronis opera posita fuerat. Etenim etiam in operibus mechanicis tantum antiquitas ualuit. Ipsa insignium artificum uel appellatio sola, ut rebus ipsis ad exitum perductis excellentissimae cuiusdam estimationis titulos adiungeret. Caveamus igitur ne si uerbo diuino intemperanter¹ abutamur et flocci pendamus, non modo Verre improbissimo nebulone nequiores euadamus, sed luce qua fruimur, spiritu quem ducimus, commodis ad usum uitae necessariis quibus carere non possumus longe indignissimi habeamur. An uero dubitare possit aliquis, num eae scripturae, quas etiam atque etiam scrutari iubemur, a Deo sint profectae? cum eas dici audiat Θεοπνεύστους ab Apostolo? Cum Paulus definiat Theologiam non seculi huius, neque principium huius seculi quae abolentur, sed sapientiam Dei in mysterio quae est recondita, quam praefinierat ante secula, quam per spiritum suum reuelauit. Cum intelligat Deum πολυτρόπως² multis uicibus ac modis olim loquutum esse per Prophetas, sed hisce nouissimis diebus per filium suum quem constituit haeredem omnium, per quem etiam mundum

¹ 'intemperantur' is added above the line.

² πολυτρος is written and scratched out before πολυτρόπως.

condidit. Prophetæ et sancti Dei homines olim loquuti sunt, sed semper in nomine Domini sancti Spiritus impulsu dicentes, hoc est uerbum Domini, sic dicit Dominus, uti est uidere in crebris ipsorum concionibus. Apostoli sunt loquuti, sed in nomine Domini, fuerunt enim amanuenses et ministri Dei. Adeoque Unigenitus qui est in sinu Patris, qui est splendor gloriæ et character gloriæ illius nihil a seipso loquutus est, sed quaecunque acceperat a patre ea loquutus est. Quibus monemur primo quanta sit præstantia eloquiorum Dei præ placitis humanæ sapientiæ, cum quæ persæpe sint hominibus placita, ea Deo magnopere displiceant : deinde qua uoluntate et studio ad ea meditanda debeamus accedere. Præterea nonne etiam ex hiis quæ tractantur in uerbo Dei, in quibus tanquam in subiecta materia uersatur eius dignitas et splendor elucescit ? Sane uel maxime. Verba quæ ego loquor inquit Christus sunt spiritus et uita, quæ animalis homo non percipit, sunt enim ei stultitia. Hoc est subiectum Theologiæ : uerba quæ ego loquor sunt spiritus et uita, ut conscientias nostras uiuificent, et arcana quadam ratione confirment. Quocirca necesse est pro officii nostri ratione, ut quoniam de Christo mundi Messia testimonium præbent, in iis assidue uersemur quaerentes requiem animabus nostris. Forma Theologiæ non est in ostentatione humanæ sapientiæ : scriptum est enim abolebo sapientiam sapientum, et intelligentiam intelligentium tollam e medio. Hoc fuit ante prædictum, ut cum eueniret, nouum non uideretur. Inania sunt et euanida quæ ab hominibus prætexi solent, et tanquam inutilia a Deo reiiciuntur. Sit sermo de cruce iis qui pereunt

stultitia, at nobis qui ad salutem destinamur potentia Dei est. Infatuauit enim Deus sapientiam huius seculi, et eidem placuit per stultam praedicationem servare credentes. Nam stultitia (ut inquit Apostolus) Dei sapientior est quam homines. Quocirca non sine eximia Dei prouidentia factum esse existimandum est, ut sublimia regni coelestis mysteria, sub contemptibili uerborum humilitate maximam ob partem traderentur, ne si splendidiore eloquentia illustrata forent, cavillarentur impii solam eius uim hic regnare. Nunc cum inculta illa simplicitas, maiorem sui reuerentiam excitet, quam ulla Oratorum facundia, quid iudicare licet, nisi potentiores sacrae scripturae vim ueritate constare, quam ut uerborum arte indigeat? Haec veritas magis non[ne] afficit, quam orationes Ciceronis, medullas penetrat et cordi insidet, ut in promptu sit diuinum quiddam spirare sacras literas, quae omnes humanae industriae dotes tanto intervallo superent. Interea non est negandum etiam in sacris litteris esse permulta elegantia nitida, politissime scripta, quibus exemplis ostendere uoluit spiritus sanctus sibi eloquentiam non defuisse, dum rudi et crasso stylo alibi usus est. Daudis¹ et Isaiae suauis et melle dulcior fluit oratio, at Jeremiae et Amos asperior. Sed in omnibus conspicue inest illa superna spiritus maiestas. Simplex ergo est Dei sermo, sed efficax: simplex ut det paruulis intellectum, efficax ad Salutem credentium. Ita etiam temperatus ut oculatissimi habeant ea, in quibus ingenii sui uires exerçant secundum illud Augustini: Spiritus sanctus scripturas magnifice et salubriter ita modificauit, ut locis apertis fami occurreret, obscurioribus autem fastidia

¹ He wrote Daudis, and adds s wrongly before the i.

detergeret. Iam uero quia (ut uere dici solet) res quaeque suo commendatur usu et usus cum fine sum-

XXVI. Recto.

mam habet coniunctionem, ob eam causam etiam de fine Theologiae uidendum est, num sit eiusmodi qualis priorum studia incendere et uoluntates naturaliter, hoc est, sponte sua a pietate auersas allicere possit. Nam necesse est ut aliquid habeant instar scopi, quo oculorum et animorum aciem ualeant dirigere. Scopus autem uerbi diuini, est unica Dei in Christo Iesu cognitio, ut in eo spem fiduciamque nostram colloceamus, ut eius mandatis debitam praestemus obedientiam, ut omnia bona ab eo petamus et expectemus, ut eius bonitatem grate praedicemus : hoc est, ut de doctrina fidei non modo sanam habeat quisque opinionem, sed ut eandem etiam uitae sanctitate exprimat. Nam in hunc finem illuxit illa salutifera omnibus hominibus, erudiens nos, ut abnegata impietate et immundanis cupiditatibus temperanter iuste et pie uiuamus in praesenti seculo. Neque enim ad sacrosancti sui euangelii cognitionem uocauit nos Deus, ut impuri cogitationibus, moribus execrandi maneremus, sed ut in uitae sanctitate et iustitia tanquam filii lucis incederemus. Ex quibus facile apparet, quam ueneranda, quam modis omnibus amplectenda sit uerbi diuini autoritas, cuius ui uniuersa fidelium congregatio, quae est ecclesia Dei uiuentis a primo iactis terrae fundamentis, gubernata est, ut ad hanc decrepitam usque mundi senectutem cum conseruata ne periret, tum passim etiam diffusa ut incrementa sumeret, cuius praesidio et beneficio priuatim singuli

conscientias suas erudiunt doctrina, solatio reficiunt, patientia corroborant. Si quis dubitet de rectitudine dogmatum, ut sunt inuenti qui dubitarunt, Ecce adest Suadae medulla ueneranda Pytho, fides uidelicet nostra, in qua omnia uenustatum, gratiarum et persuasionum genera sunt cumulatissime collata, qua Spiritus Dei cordibus nostris obsignat, talis inquam adest persuasio, quae rationes non requirit, talis notitia cui optima ratio constat. Nempe in qua securius mens quiescit, quam in ullis rationibus, talis denique sensus qui nisi ex coelesti reuelatione nasci nequeat. Alii percelluntur ob peccatorum magnitudinem, ob iustitiae diuinae seueritatem, ob terrorem mortis, ob comminationem frementis Sathanae, ob horrores inferni, sed assidua et diligens uerbi diuini meditatio solatium afflictis, fiduciam infirmis, fide aegrotis remedium suppeditat. Quam est illud diuinum quod est apud Dauidem psal: 19: Testimonia Dei esse perfecta, sapientiam afferentia, recta, lucida, et oculos (illos quidem non tam corporis quam animi) illuminantia, pura et desyderabilia prae auro et argento. Quorum etiam pulcherrimae et suauissimae laudes toto psalmo 119 a Regio uate copiose concinuntur, ut tutissimam animi tranquillitatem, et plenissimam pietatis cogni-

XXVI. Verso.

tionem inde nobis hauriendam ac accipiendam esse dubitare iam non possumus. Quorsum enim spectat illud Pauli ad Timotheum. . . .

Ends thus on folio XXVIII verso.

Sed uideo iam tempus praeterlabi, quia igitur in

praefatione mea fui longior quam par est, thesin mearum explicationem ¹ paucis perstringam.

τέλος finis.

24.

An sancti sint invocandi ?

In memoria aeterna erit iustus, pie quidem et religiose dicitur a Davide, utcunque pontificii sicut aliis, ita etiam hoc loco praepostere abutuntur. Nam memoria iusti erit in benedictione, ut inquit Salomon, sordescet tamen nomen impiorum et in altera generatione delebitur. Haec sanctorum hominum ueneratio, neque consuetudine nititur quae plerumque est uitiosa, nec hominum traditione quae nunquam fere uacat errore, sed fundamenta et testimonia satis firma habet in scriptura. Neque enim de illis uel leuiter sentiendum est, quid dicam contumeliose loquendum ? Quos Deus pater honorificat, quos filius agnoscit cohaeredes, quos spiritus sanctus habitationis suae templa et comorationis loca facere dignatus est, qui bonum certamen certarunt, seruauerunt fidem, cursum consummarunt, et iam praesentes sunt apud dominum. Caeterum sub isto uenerationis Titulo uidete quid occultent Babilonici praestigiatores, quam fraudulentè disputent, quam impie sentiant, quam blasphemias voces edant. Sancti inquit sunt venerandi, ergo sunt adorandi et invocandi, ergo suffragia, patrocinia, merita, protectiones, auxilia Sanctorum sunt imploranda quae quantum de diuina maiestate detrahant, nemo nostrum est nisi falsitati pertinaciter adhaerescat, quis facillime non intelligat ? . . .

[The above ends thus on folio XXIX verso:—]

¹ ? explicationum.

Ego quidem (ut ingenue fatear) magis probo illas preces quas Pyrrhus apud Euripidem immolatione Polyxenae patri fundit mortuo in gratiam scio Caco-demonis, quam quas in missali beatae virgini video exhiberi. Atque haec de prima thesi.

25.

An sacerdos possit remittere peccata ?

Doctrinam esse de clauibus admodum necessariam hinc constare potest quod inde sciamus tum quid sint, et quis earum usus, tum etiam quia de sacrosancto Ecclesiae ministerio inde recte sentiamus. . . .

26.

XXX. Recto.

An liceat iurare ?

Etsi fanatica et plane inutilis anabaptistarum dementia nobis non sit perinde nota ac uicinis Germaniae populis, qui eorum furores iam diu sunt perpessi : tamen ex monumentis Lutheri urbani Rhegii, Melancthonis et Sleidani cuiusmodi et quam crassae fuerint ipsorum haereses satis superque intelligimus. . . .

[The above ends thus on folio XXXI verso :—]

Atque haec utcunque a nobis sint dicta de tribus nostris thesibus, caetera inter disputandum pro ingenii nostri tenuitate exequemur.

27.

Contra primam quaestionem sic
disputat Doct. Humfridus.

Sancti sunt invocandi ergo falleris
Negatur antecedens.

Si invocatio sanctorum prohibetur, tum articulus fidei tollitur, non autem tolli debet articulus fidei nec invocatio sanctorum prohiberi.

Credimus in Sanctam ecclesiam Catholicam ergo in sanctis quia sunt membra ecclesiae.

XXXII. Recto.

Respondeo per distinctionem aliud est credere deum, deo, et in Deum, sic credimus ecclesiam esse, non tamen credimus in ecclesiam. Credendum est sanctorum communionem, ergo credendum est in ipsis sanctis.

probatur

Ubi est sanctorum communio, ibi precum communio. At in ecclesia sanctorum est communio.

Ergo precum communio.

Ezechielis 14.

Jeremiae 15.

28.

An sancti sint invocandi ?

Qui precibus sanctos adeunt pia vota ferentes
utque velint lapsis rebus adesse rogant :

Praesidii petram stabilem implorare recusant,
facta manu metuunt, lumine cassa colunt.

Quaestio secunda.

An sacerdos possit remittere peccata ?

Pastori gregis haud vetitum est verbique ministro

Qui multum in Christi iuris ovile tenet,

Quos videt haud reprobos culpa recitare solutos

Dum respiscendi signa subesse patet.

Sola tamen domini soluit peccata potestas
Cui soli haec proprio solvere iure licet.

Quaestio tertia.

An liceat christiano iurare ?

Delirat quicunque vetant iurare nec ulla

Apposita licitum conditione putant.

Quos sacra conuincit verbis scriptura disertis

Ut non sit nobis plura necesse loqui.

[XXXII Verso is blank.]

29. THE DANGEROUS DAIES.

XXXIII. Recto.

The dangerous daies in all the yere for anybody
to fall sicke upon.

In Januarie are viii daies i. ii. iii. v. x. xv. xvii. xix.

In Februarie are iii daies viii. x. xvii.

In March are iii daies xv. xvi. xix.

In Aprill are ii daies xvi. xxi.

In May are iii daies vii. xv. xx.

In June are ii daies iii. vii.

In Julie are ii daies xv. xx.

In August are ii daies xix. xx.

In September are ii daies vi. vii.

In October is one day vi.

In November are ii daies xv. xx.

In December are iii daies vi. vii. xi.

' 30. MEDICAL RECIPES.

(On same folio in later ink and hand.)

A Medecine to cheere the wynd and to assuage an
heat and breake womens monethly termes.

Take Betony, Rew, Isope, featherfew, Mogworth, a quarter of licorice and half a pound of resins of the sunne, and boile all these together in an earthen pot in a pottle of cleere water untill it come to a quart and drink thereof first and laste.

XXXIII. Verso.

31. Diet concerning sundrie times of the yere, written by the olde phisicion Diocles, to king Antigonus.

XXXIV. Recto.

32. Letting of blood.

They which use excesse of meates and drinkes, may bee cured by letting of blood. But they which bee temperat keeping good diet, bee holpen without letting of blood: As by fricasies, using of bathes, exercise, walking, (ryding), and riding moderately. Also Unc-tions with oyles and oyntmentes called Diaphoretice, which by evaporation, doe shortly evacuate the fulnes. Albeit, if the fulnes bee of melancholic blood, then alway needs must bee letting of blood. Abundance of melancholie is knowen by theise signes. There is felt within the entrals, or within the bulke of a man or woman a waightines with tension or thrusting outward, and all that parte which is about the navell, is more heavie then it was wonte to bee: Also much urine and fattie, the residence or bottome thicke. These must bee shortlie let blood, and the melancholie humour purged by siege. They which have crude [and] or raw humours must bee warilie let blood, before

that sicknes engender, but having the fever in no wise. Note that leane men have more blood, corpulent men have more fleash. The best tyme of the yeere for the letting of blood, is in the beginning of Spring. The Spring beginneth the 8 of Februarie, and continueth unto the 8 daie of Maye.

Of Tieme.

Time dissolveth windes, breaketh the stone, expelleth urine and ceaseth swettings. It is hote and drie in the third degree.

A remedie for rheumes.

If the rheume doe distill into the cheekes and teeth I have proved, that the iuyce of ground Ivye and that hearbe which we call mouse-eare taken within a quill into the nostrils, oftentimes purgeth exceedinglie the rheumes and taketh away the ache of the teeth. To them which have the hote rheume may be given the seed of whyte Popie, Diacodion made of the heades of white Popie and rayne water. Gargarising taken in order with water, hony, and pepper, or with Hysop and figges boyled in white wine and taken verie hote in a gargarise is right convenient.

XXXIV. Verso.

Diet of fleumaticke persons.

It is to bee remembered, that pure fleume, is properly colde and moyst and lacketh taste. Salt fleume is mixt with choler, and therefore hath not in him so much colde or humiditie, as pure fleume hath, and

therefore it requireth a temperance in thinges hote and drie, whereby fleume is digested or expulsed. To fleumaticke persons all meates are noyfull which are verie colde, viscous or slimie fat, or soone putrified. eating much and often, speciallie meates ingendring fleume, which bee remembred in the table preceeding. All thinges bee good which are hote and drye, also meates and drinckes which bee sower : Onyons also and garlick moderately used be very commendable : In pure fleume not mixt with choler, much [used] using of Salte, speciallie dried, pepper grosse beaten, and eaten with meate, ought to bee with all fleumaticke persons familiar, also Ginger is right convenient, but not to bee so frequentlie used as Pepper, for as much [that] as the nature of Pepper is, that being eaten, it passeth through the bodie, heating and comforting the stomacke, not entering into the veynes, or annoying the lyver, which vertue is not in Ginger. Ginger condite the which wee doe call greene Ginger, speciallie condite with Sugar, if it may bee gotten, also the hearbes, which are remembred afore in the tables of Digestives of fleume, and the rootes of parsley, fenell, Elicampane and Carrotes bee verie commendable. Exercise twice in a daie, the stomacke being almost emptie, so that sweat beginne to appeare is verie expedient, clensing of the bodie from all filthynes with rubbing and wiping often tymes, with washing, speciallie the head and partes thereabout, moderate sweating in hote bathes or stoves, bee to this complexion necessarie, speciallie when they have eaten and drunken excessivelie. The head and feete to be kept from colde, and to dwell high and far from moores and marishes, is a rule right

necessarie, also to abstayne from eating hearbes and rootes not boyled, and generallie from all meates which will not bee easilie digested.

XXXV. Recto.

Of butter.

Butter is nourishing and profiteth in them, which have humours superfluous in the breast or lunges, and lacketh riping¹ and cleansing of them, speciallie if hit bee eaten with sugar or honey. If hit bee well salted hit heateth and cleanseth the more.

Hearbes used in potage or to eate.

Generallie all hearbes rawe, and not sodden doe ingender colde and watrie iuyce, if they bee eaten customablie or in abundance.

Sage is hote.

Sage the decoction and iuyce of the leaves being druncke is good against Palseys. Hit is hote and drie in the third degree.

A medicine for the Palsey that taketh away the speech.

Take Sage leaves and Primrose leaves, and if it be winter take Primrose rootes, and then heat Sage and the primrose leaves together of each like much and strayne it with Ale, and give it to the sicke to drinke a good quantitie. This is well proved.

¹ ? wiping.

For the head ache.

Take the iuyce of Rewe, and put it in the Nose-thrilles, for it geateth out the fleagme, and cleanseth the brayne. The hearb sodden in wyne doth the same.

A medicine to cleanse or purge the head.

Take Pellitorie of Spayne, and chew the roote in your mouth three tymes a daye, and it shall doe awaye the ache, and fasten the teeth in the gummess.

A medicine for the winde in the head.

Take a handfull of flowers of camomil, and half a handfull of cummin, and mingle them together, and make two bagges of the breadth of your eares, and lay them thereunto.

XXXV. Verso.

A medicine for the megrime truelie proved.

Take half an ounce of Pepper, two Nutmegs, half a quarter of an ounce of guaynes, one pynte of vinegar, and a handfull of Rosemarie, and boyle all together betwixt two platters uppon a chafing dishe of coalles, and then take a cloth and put it over your head, and hold your head close over it till it bee boyled well neere all awaye, and by Gods grace it healeth.

A medecine for an Ache.

Take Parsley and Woormewood of ech a handfull, and seeth them in a quarte of Ale, with a quantitie of

sweet butter, and wash well the place therewith that akes, and also binde the hearbes to the place as hote as you may suffer it.

A medicine to stop bleeding.

Take Sentorie, greene Rew, and red fenell, and stamp and strayne them, and drinke them warmed.

Another medecine for the same.

Take an olde cleane linnen cloth, and weat it well in vinegar, then burne it to powder, then take the powder thereof, and if it be a wounde cast it therein, and it will stop the bleeding immediatlie, but if the nose bleed, then snuffe up the foresaid powder into thy nose, and it will stint bleeding.

A medecine for the Collicke.

First take a handfull of Rosemarie, as much of Time, and as much of Isope, one ounce of Cloves and mace, and seeth it in a pottle of white wyne, and let it seeth till it be consumed to a quarte, then put therein a little Sugar, and drinke thereof luke warme when you feele yourself payned, and when it is sodden as is before mencioned, you must burne it as you burne other wyne.

A drinke for the windie Collicke.

Take a quarte of Malmesey, and two spoonefulles of the pith of parsley rootes, and a handfull of violet leaves, and fyve bay leaves, seeth all theis together unto a pynte, and drinke it morning and evening warme.

XXXVI. Recto.

For the Collicke and Stone.

Take half a pound of Tieme, as much Parsley rootes and blades, half a pound of Alesander rootes, and seeth them all together in a pottle of Ale untill it consume to a quarte, and so drincke it fasting.

A medicine to kill a Tetter, Ringwoorme, or any kinde of Itche.

Take Sallet Oyle and Salt tempered together, and beeing luke warme annoynt the sores.

A verie good medicine for an Itche.

Take Docke rootes and beat them, bruse them, and frye them with fresh butter, and annoynt the Patient with the Salve, and in fyve or six tymes dressing, it will help him.

To cause to Sleep.

Take a spoonefull of pure Rosewater, as much of Vinegar, two spoonefulles of the oyle of Roses, half a handfull of Roseleaves made in powder, mingle them all together, and take crumbes of leavened bread made of wheat and make a playster thereof, and lay it over the forehead and temples.

Ill for the sight.

To studie after meate, Garlicke, Onions, Leekes, Lettice, too sodayne goinge after meate, and wynes, hote and colde ayre, drunckennes, gluttonie, milke, cheese, much beholding of bright thinges, and as evill red thinges, as white, much sleep after meat, too much

walking after meat, and too much letting blood, colde woortes, fire, dust, too much weeping, and overmuch watchinge.

A drincke for the eye sight.

Take a quantitie of Ivie that groweth uppon the Ashe, a quantitie of the rootes and leaves of Dasies in the field, a quantitie of fenell and a quantitie of Three leaved grasse : All theise beeing washed cleane, stamp them, and strayne them with a pinte of Stale Ale, and drinke thereof evening and mornynge, or at mydnight for a Season.

For aches and swellings in the knees.

Take a quart of malmesey, and a handfull of Tieme, boyle them together, and when it is half boyled, put in a good piece of sweet butter, and let them boyle together from a quarte to a pinte, when you goe to bed, bathe your knees well therewith, and weat a cloth, three or fower times double therein, and lay it to your knees, as hote as you can suffer all night, and use this vi or vij times, and doubtless it will healep you.

XXXVI. Verso.

To make one pisse.

Take a quarter of a handfull of Parsley, as much red fenell, wash and shred them small, and put them in a cup of stale Ale, and make a Posset therewith, and drincke the Ale, and it helpeth.

For him that cannot well pisse.

Take a flint stone, and lay it in the fier untill it be red hote, and therewith warme the ale, and then drincke thereof.

A medicine for burning or scalding.

Take blacke sope, or gray sope, and lay it immediatlie to your sore.

For the Crampe.

Take holyoke, oyle of Violets, and of swynes grease of ech like much, and make an oyntement, and annoynt the place.

For the coughe.

Take a taste of bread, and make it hote, and put on sweet Sallet oyle on both sydes of it, and eat it everie morning, and it will help you.

An other medecine for the coughe.

Take Barrowes, or Bores greace, three or fower cloves of Garlicke and stamp them together, and warme and annoynt thy feet therewith at thy going to bed, and so keep them hote with a tosted trenchour and warme clothes and you shall recover.

For the Plurisie or stitche.

Take Aqua vitæ, and capons greace : boyle them together, and dippe therein blacke wooll, and lay it hote to the stomacke, and it will ease the stitche.

For the bloudie flixe.

Take a pinte of running water, and a pinte of warme milke as it commeth from the cowe, and put them together, then put fyve or six flint stones in the fier, and when they bee red hote, quench them in that liquor, then put them in the fire againe iii or iiii tymes therein till the liquor bee half consumed, and let the partie drincke of it warme.

To stop the bloudie flixe.

Take a quarte of beanes dried over the fire, so that yee may make pouder of them, then bruse them in a morter verie small and boulte them, and take a quarte of good Ale, and a quantitie of flower, and so seeth them both together, and let the Patient eat thereof at night as hote as may bee suffered.

XXXVII. Recto.**A medicine for the flixe or laxe.**

Take egges and roste them harde, then take the yolkes of them, and strayne them with red wyne, and put thereunto Sinamon, then seeth them together and drincke it as hote as you may suffer it.

A medecine for the falling of the fundament.

Take red Nettles, bray them well, and put them in an earthen pottle and put thereunto a good portion of white wine, and seeth it till the half bee wasted, and give it the sicke to drincke first and laste, alwaies warme and lay the hearbes to the fundament as hote as hee can suffer it.

For almaner of woormes.

Take Grouncell and Plantine with the rootes, and stamp them and strayne them with Malmesey, and warme it, and give it the Patient to drincke three daies together. It will kill almaner of woormes, And if you have an ague, it will also rid it by Goddes Grace.

For the pricking of a thorne or needle in the ioynte, and
the hole bee stopped agayne.

Take fyne boulted flower of wheat, and temper it
with whit wine, and boyle it together till it bee thicke,
and lay it on the sore as hote as you may suffer it, and
that shall open the hole, and drawe out the venim or
filth, and ease the aking, and heal and close it up againe :
And for lack of whyt wyne, yee may take Ale or Beere :
And this medicine is good to heale a Bile, Whitlowe or
Vucome.

XXXVII. Verso (blank).

XXXVIII. Recto (blank).

XXXVIII. Verso.

33.

Jesus Christ

Hee that in youth no vertue will use

In age all honour will him refuse

Nouerint uniuersi per praesentes me J. C. de N. S. G.

| te | in coñ D teneri et firmiter obligari

Omnibus Christi fidelibus ad quos hoc praesens
scriptum Iud ¹.

(The rest of the folio is left blank.)

34. IOHANNES NICHOLAUS.

XXXIX. Recto.

Illustri equiti, clarissimoque Regiae Maiestatis
Londini castrorum praesidi, custodique insigni, prae-

¹ This section is in the same hand as No. 32. It would seem
as if J. C. was trying his pen.

stanti, ac nobilitate verae sapientiae et virtutis insignibus decorato Domino Odoeno Hopton domino suo observando Iohes Nicholaus grām et pacem a deo patre et a domino nostro Iesu Christo.

Pater ille caelestis (vir praestantissime, omni pietatis atque religionis genere perpolite et exculte) sic mei pestilentis papistici erroris tabe pene consumpti, et ab omni fere virtute remoti, tandem misertus est, ut ex densissima mortis caligine, atque profunda ignorantiae abyso me sibi ingratum et inobedientem filium eruere dignaretur : atque in suae ecclesiae nullis Idolatriae sordibus maculatae gremium revocare non negaret : et omnimoda bonarum litterarum eruditione refertos, satisque sanctitatis notis cumulos viros excitaret, qui suo fraterno labore et industria contenderent quam maxime possent ¹ in Christi evangelicae veritatis agnitionem me demum vindicare : quorum incorruptis, nullis hypocrisis involucris et integumentis, documentis praeceptisque involutis, imbutus ac instructus, quorum (inquam) consilio fretus et suffultus (divina illa gratia animum meum ad bonitatem disponente) non ambigo neque animi pendeo me posse causam meae religionis suscipere, tueri ac defendere in conspectu illorum adversariorum, quos aliquandiu diurna consortii familiaritas mihi non ignotos fecit. Ea sunt dei omnipotentis in me collocata beneficia, quae enumerando percensere ; et explicando consequi non est mearum virium. Aliquando foedissimae orationis, vanitatis et ignorantiae servituti mancipatus eram : iam vero omnis mendacii et inscitiae obscuritate nocteque fugata, clarissimum mihi veritatis lumen affulget : ingenium

¹ 'possent' is written over 'possunt' in the text.

meum antehac adeo depravatum et a verbo dei alienum erat ut maiori delectatione, atque vehementiori desiderio, hominum commentitias traditiones citius approbarem et amplecterer, quam professionem illam catholicam, quam Christi apostoli tradiderunt, martyres suo sanguine effuso confirmaverunt, et fideles hucusque conservant, amplexibus exciperem, sinuque foverem : Nunc vero ingenio meo

XXXIX. Verso.

spiritus sancti flamine accenso et inflammato (depulsis mentis erroribus quibus constrictus et irretitus fueram) Sathanae imposturas intelligentia et ratione comprehendendo, falsae opinionis tenebras ab oculis depello (auxilio divino mihi suffragante) et salutarem evangelii veritatem magno cum amore prosecui incipio. Ante hoc conversionis meae tempus verbo dei aures erant ¹ mihi clausae, ut illud audire abhorrerem, atque reclamarem, in me caecitas ita dominatum habuit, ut fulgentes Christi evangelii radios videre aspernarer. Iam ductore spiritu sancto, atque atroci conscientiae vulnere stimulatus, animadverto papistarum fabulas prorsus incerto niti fundamento, illorumque religionem non modo nulla afferre conscientiae multis delictis obrutae et circumcessae efficacia medicamenta, verum etiam altius tela infligere, animam (vitae primam causam) diris infaustisque vinculis atque compedibus arctare et constringere et plane aperteque deo eiusque verbo vim inferre. Turpia illorum Idola, crassissimi errores, blasphemiae infinitae, superstitiones detestabiles, vanissima commenta, ac denique vitae inaudita

¹ 'erant' was first written after 'mihi.'

et horrenda turpitudine, atque dedecus ob oculos mihi ¹ versantur. Meditor itaque atque cogito quantis quamque variis astutiis et blandimentis, homines cuncti doli fraudisque expertes immunesque versuti papistae alliciunt atque titillant ad suam perniciosam doctrinam amplexandam. Ad hos praefatos homines deludendos, et in sempiternam fraudem coniiciendos in angelos se lucis transferunt, et eam vitae exteriorem pietatem prae se ferunt, qua facilius incautorum hominum mentes circumvenire queant. Sed plus gloria et praedicatione sua bona opera (si bona dici possint) efferunt atque extollunt quam veritas concedere possit. Non verentur illi (omnibus pudoris velis revulsis, cunctoque dei altitonantis timore deposito, omnique charitatis nota ² relegata et in exilium pulsa) dicere illos caelitum dignitatem, moribus et institutis, atque vitae sanctimonia consecutos. O impudentes papistas, mendacii sordibus illinitos et omni animi funestae pravitati succumbentes, atque a fide Christiana et charitate fraterna aversos. Quotus enim quisque inter vos vitam non degit belluinam? Quis dominum timet? quis illum diligit? quis pietatis ruinas edere formidat? quis inter vos (ut brevi comprehendam) fontem aquae vitae non deserit et cisternas sibi fodit

XL. Recto.

maxime dissipatas? Si quorundam papistarum vitam, omnium scelerum libidinumque maculis notissimam, latinis verbis explicare conarer, latinae linguae rudes nihil inde fructus perciperent, quia quod diceretur neuti-

¹ 'mihi' was first written before 'ob' and then scored out.

² He first wrote 'nita' or 'uita' and corrected it.

quam intelligeretur. Qua de causa operae pretium me facturum dixi, si nuda et ¹ impolita (bona tamen cum fide animoque syncero) exarata narratione benevolo lectori satisfacerem lingua nostra Anglicana, narrando et exponendo ea quae vidi atque audiui a viris fide dignis inter illos gesta. Praeterea nostros Sacrificulos Romani Pontificis (filii perditionis) mandato missos et delegatos in hanc florentissimam Angliae Insulam ad pervertendos huius terrae accolae, et veritatis splendori insidiantes, quo studio perpetuo tenebras moliuntur in hoc Regnum reducendas, quas huic solo suo paterno minas comminantur, atque quibus convitiis optimos quosque viros insectantur in hac epistola dedicatoria silentio praeteribo. De papistis satis hoc in loco verba fecisse videor, et hinc te (vir clarissime, religione, iusticia, liberalitate, caeterisque heroicis animi dotibus nobiliter stipate et vallate) hac oratione crasso filo mihi scripta affari liceat, cui inter homines mortales plurimum debere, ac cui ob tuam erga me charitatem ad extremum vitae anhelitum me obstrictum sentio devinctumque fateor (blanda absit verbo vanitas). Quem laborem pro me, cum verae ecclesiae septis non tenebar inclusus, suscepisti, omnibus patefaciam cum fuero carceribus detentus, eo quod in papistarum partem propendebam (et in Seminario Anglicano, Romae duos plus minus) annos sedem collocassem, quam saepe me ad te accersi vocarique fecisti, quam mansuete humaniterque mecum semper egisti, quam salubre mihi consilium impertitus es, ut papisticae Idololatriae faecem exuerem, nonne concionatores permultos non vulgari doctrina praeditos ad me accedere voluisti? ut si qua possent ratione me

¹ 'ac' in edition.

caelesti evangelii veritati reconciliarent atque devincirent. Plerosque mihi insuper libros suppeditasti, quibus nonnunquam lectis, immenso dei beneficio magnam inde utilitatem salutiferam mihi (parvo temporis interiecto spatio) comparavi. Habito identidem sermone cum peritis atque crebris concionibus auditis, ex indubiae veritatis inimico (deo adiuvante) dum in hiis **inclusus corporis compagibus fuero, verum me ipsum praestabo amicum**

XL. Verso.

et ad studia sacrarum litterarum animum applicabo, quarum praesidio papistarum fraudes detegere, et furta convincere valeam, et omnibus (deo meis conatibus auspicante) demonstrabo quod sit illis artificium, quo prius persuadent, quam doceant, ubi autem veritas docendo **potius suadeat, quam suadendo doceat. Declarabo**¹ cunctis istos se non putare reos qui honorem nominis dei deferunt creaturae, et relicto domino conservos adorant, sibi que persuasum habent deum sine mediatore inexorabilem esse, et prorsus ignorant ad Reges per tribunos et comites eundum esse: quia homines utique sunt reges, et nesciunt quibus debeant remp. credere. Ad deum autem quem nihil latet, omnium rerum merita novit, ad promerendum suffragatore non est opus, sed mente devota. Ubique enim talis loquutus fuerit ei, procul dubio respondebit illi. Sed adversarii nostri, etsi videant scripturas sacras suae sententiae oppositas, confiteri tamen nolunt, se in tetra erroris caligine

¹ ¹ The editions print from 'declarabo . . . respondebit illi' as a citation, and add in the margin 'Ambros. in I. cap. ad Rom.'

versari. Quare haec Sancti Hilarii verba in illos haud indigne quadrare videntur: Gravis¹ et periculosus est lapsus in multis, etsi enim se intelligant, tamen pudor exurgendi antiquitatem sibi praesumit, ut quod errant prudentiam velint existimari, quod cum multis errant, intelligentiam asserant² veritatis. Et unde illud quaeso? ex contemptu certe scripturarum, et ex insolenti superbia qua inflati sunt. Si circumdarent sibi quasi murum firmissimum scripturarum doctrinam nunquam tam cito ad illorum interiora irrumpere posset hostis. Tunc omnes errores et idola et similitudines veritatis comminuerent atque dispergerent et adeo iudicarent immunda ut ea (menstruatae mulieris) sordidissimo sanguini compararent. Si corde non ficto divinum auxilium compellarent, sibi quae nihil inaniter arrogarent, dominus superne intrans in corda sua, claro suo lumine mentes illorum illustraret, rationi (animae formae) iubar suum infunderet, detegeret occulta, doctorque fieret eorum quae ignorarent, tantum si illi ea quae ab illis sunt auferre vellent. Sed omnia haec media quibus possent salvari, tanquam si nulli essent usui, respuunt spernuntque, qua de ratione illorum salus valde desperanda est.

XLI. Recto.

Concedat deus opt: max:³ ut resipiscant, et veritatem agnoscant, dum huius lucis usura, et hoc vitae curriculo fruuntur, atque omnia figmenta, quae multis simplicibus

¹ The editions print from 'Gravis . . . veritatis' as a citation, and add in margin 'Hilarius de Trinit. li. 6 cap. 84.'

² 'afferant' edition.

³ 'Optimus Maximus' edition.

aditum ad caelorum regnum penitus intercludunt seponant atque abiiciant, et Sancti Davidis verborum recordationem oblivio nunquam deleat, quae in hebraico textu sic se habent. Iamim oheu chaiim hecaphets hais mitouliroth usephatheca, merag, Iesconecha¹ Netsor : mirma middabber, id est, Quis ille vir qui vult vitam, diliget dies ad videndum bonum, custodi linguam tuam a malo et labia tua a loquendo dolum. Et beatus Paulus ἡγοράσθητε γὰρ τιμῆς² etc. id est, empti estis pretio magno, glorificate igitur deum in corpore vestro, et in spiritu vestro quae sunt dei. Temere fortassis magis quam prudenter hanc epistolam, nullis verborum phalaris flosculisve Ciceronianis exaratam, tuae amplitudini dicare conabar, sed meae temeritati tua ignoscat humanitas, atque dignetur ut sub tuo patrocinio et tutela, haec brevis recantationis meae declaratio in lucem aspectumque omnium intrepide prodeat, et impiorum malevolentiam flocci pendat, quibus nocendi voluntas non deest, sed officiendi potestas abest, et declinata recumbit. Ne epistola haec longior sit quam par est, diutius tuam amplitudinem detinere nolo, sed ut hoc meae erga te quaecumque observantiae monumentum benevola manu excipere ne grave tibi ducas, mirum in modum posco et imploro. Dominus Iesus te tuosque (vir magnifice) muneribus suis ornet augeatque et in multos annos Ecclesiae suae conservet et retineat : Serenissimam vero Reginam Elizabetham (quam exteri plerique omnibus laudis ornamentis efferunt) protegat, et longaevam in terra

¹ 'Lesconecha' edition.

² τιμῆς]. The edition adds : δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν καὶ ἐν τῷ πνεύματι ὑμῶν ἃτινὰ ἐστὶ τοῦ θεοῦ.

faciat, ad gloriam dei propagandam, et ad comprimendam et confringendam inimicorum suorum audaciam, denique ad consolationem nostram : Nobilissimos proceres, adeoque omnes huius Regni potentissimos ordines defendat, et omni benedictionum genere cumulet, et ad verae pietatis et regni Christi propagationem perducatur. Amen.

Tuae amplitudini addictissimus
et humillimus servus Johannes
Nicholaus¹.

The preceding letter of John Nichols was 'imprinted at London by Christopher Barker, printer to the Queenes most excellent Maestie, anno 1581,' in one volume at the head of the following other documents in English :—

- (1) The preface to the gentle reader.
- (2) A declaration of God's benefites towardes me a wretched sinner.
- (3) A discoverie or laying open of my zeale in Poperie, and howe I preached before that Antichrist of Rome, and also the causes of my most happie conversion to the trueth.
- (4) The recantation of John Nichols, a Seminarie man, and lately the Pope's scholar, made in the tower of London, the fifth day of February, 1581, and the 23 yere of her Maesties most blessed reigne, before Syr Owyn Hopton, knight, with divers other gentlemen citzens of London, and many others. Where also

¹ In the lower margin a hand, perhaps later, adds in other ink the words 'Test Nic.'

were present certaine of the same sect, and lately his fellowes and companions.

The last of these pieces is much the longest. It is also to be found in the Bodleian Tanner 94. Tanner 874 of the same library is a small volume forming another edition, also in black-letter but smaller type, of Nos. 2, 3, 4 of the above. Tanner 58 also contains the following :—

‘John Niccols Pilgrimage, wherein is displaid the lives of the proude Popes, ambitious Cardinals, lecherous bishops, fat bellied monkes, and hypocriticall Jesuites. Imprinted at London by Thomas Dawson, for Thomas Butter, & Godfrey Isaac 1581.’

Nichols is accused in the *Concertatio Ecclesiae Catholicae*, printed *Augustae Trevirorum* in 1594 (In Bodley, Th. 4°, C. 32), pp. 223, 232, of having aided the condemnation of that admirable scholar and gentleman Campion the Jesuit. On page 231 R° foll. of this volume will be found the Latin documents, on the basis of which Richard Simpson in his *Biography of Edmund Campion*, London, 1896, writes (page 290) as follows :—

‘Nichols here mentioned was a Welshman, and scholar, first of Whitehall, now Jesus College, Oxford, and then of Brazenose College : afterwards he returned to Wales, and became tutor to a gentleman’s sons ; he was ordained to a curacy in Somersetshire, 1579 ; whence he removed to London, thence to Antwerp, so to Rheims, and thence to the English College in Rome, whence he was sent back towards Rheims in 1581, but returned to England, and was apprehended in Islington, and sent to the tower, where he made a public recanta-

tion, and was received into Sir Owen Hopton's family, and published at least three books, his Recantation, his Oration, and Sermon made at Rome, with his answer to an infamous libel. He was at first in such credit that the privy council, by a letter to Archbishop Grindal, dated May 19, 1581, ordered that the English bishops should contribute among them £50 a year for his maintenance ; but the bishops soon found cause to grow tired of their liberality ; he came to be in want, grew into great contempt, and was turned out of doors by Hopton. After this in 1582, he went once more to France, some said with intention to turn Turk, and was apprehended at Rouen, where he made another recantation, and wrote most humble letters to Dr. Allen, confessing his frauds and lies, and beseeching his protection. He was a weak man, terrified by the mention of the rack, and consenting to any remedy suggested to his fear. He declared that, what he wrote, he wrote partly from memory, partly from Hopton's dictation, who made him say whatever he chose. He published many things dangerously compromising the loyalty of the priests, as that in their common talk at Rome and Rheims they were perpetually wishing harm to the Queen. He declares, however, that he designedly absented himself from London when Campion and his companions were tried, lest he should be compelled to perjure himself by swearing to the truth of what he had written. I do not know whether his appeal to Allen delivered him from his durance at Rouen, or whether he perished in prison there.'

35. TO BISHOP OF EXETER FROM JOHN CONYBEARE.

XLI. Verso.

^{paucis} ^{te} ^{iam}
Te igitur *paucis* certiolem facio, me per annos decem
^{diversis in locis} ^{Dioecesis}
 et octo *Dioecesis* huius nunc tuae Exoniensis *diversis*
in locis non sine bonorum approbatione munus eru-
^{nempe Ludimagistri}
 diendi exercuisse. Quod quidem munus ut legitime
^{idemque}
 in me suscipere*m* *et* exercere*m*, duas habui *hic* scriptas
 licentias. Quarum alteram Dominus Episcopus Brad-
 bridge, alteram vero Dominus Episcopus Woolton mihi
 facile concessit. Iam ad te venio (Reverendissime
^{supplicissime}
 pater) a tua Dominatione *supplicissime* petens, *ut* aut
^{ut} ^{tua}
*prior*es meas licentias antedictas autoritate *tua* pro-
^{gratis mihi}
 bare atque confirmare aut *solo verbo tuo* novam *mihi*
 haud scriptam sed solo verbo confirmatam
 licentiam *gratis* dare digneris. Gratis peto, quia paulu-
^{docendo}
 lum mihi suppetit pecuniae, nec *satis* *hisce* miseris *hisce*
^{satis}
 temporibus *docendo* acquirere possum, unde me meosque
 alam atque tuear. Locus ubi nunc habito *ac* discipulos
^{latine} ^{potest}
er instituens ac erudiens Swimbridgia dicitur *anglice*
 Swimbridge alias Sumbridge dicitur. Cum vero haec
 mea postulata aequa sunt et iusta

36. XLII. Recto.

Domino Episcopo

Reverendissimo in Christo patri *domino Iohanni*
e veram
 Exoniensis *episcopo* Iohannes Conibearus omnia
faelicitatem
foelicia exoptat

ornatissime

Nihil est (reverendissime pater) quod hominem indoctum a scribendo magis deterreat, quam summa illius ad quem *scriberet* doctrina et dignitas. Tuam igitur doctrinam singularem, amplissima cum fortuna coniunctam mecum perpendens, vehementer extimesco, ne qua fortasse de me animum tuum subeat admiratio, neque non solum insolentiae, sed etiam temeritatis notam mihi inurere homo
me notare velis: cum ego *homo* adeo humili genere natus, tenui ingenio praeditus, nullis philosophiae praeceptis imbutus, nullis eloquentiae ornamentis ex-
in
 cultus: ad te *virum in* sublimi honoris sede digne
virum
 collocatum, eximiis naturae dotibus abunde ditatum, praeclara cum ingenuarum artium scientia, tum divina sacrarum litterarum intelligentia divinitus beatum ausim scribere: Ad te inquam qui verae religionis amore flagras, qui Christi evangelium pure et sincere praedicas, qui errantes in via veritatis vigilantissime revocas, qui denique integerrimi episcopi officium omni ex parte praestas: At summa haec omnipotentis Dei
dona et
 in te collata atque exaggerata beneficia, in magnam
atque s
 me spem magnae tuae mansuetudinis humanitatisque ita impellunt, ut hac epistola (quantum vis tenui

JOHN CONYBEARE

crassoque filo a me scripta) ^{hunc} *istum* animum meum pietatis in te plenissimum declarare non vereretur. Primum igitur (honore tuo neutiquam offenso) te paucis certior facio, me iam inde a feriis natalitiis Domini Dei nostri proxime praeteritis ad hoc usque tempus Moltoniae in erudiendis ueris et parvulis aliquot meae curae commissis, *cum s litteras, tum mores honestos*

XLII. Verso.

quantum fuit mearum virium elaborasse. Deinde cognosces (si tibi placebit) me a reverendissimo illo in deo patre Domino Guilielmo Bradbridgio nuper Exoniensi Episcopo (cui nunc ipse iure succedis) erudiendi licentiam iuxta Regiae maiestatis edicta in hac parte edita impetrasse. Quam quidem licentiam a te supplicissime peto (observandissime) ut velis

renovare et confirmare. Et quoniam neque par neque aequum est (mea quidem sententia) ut in uno aliquo oppidulo plures uno ludimagistro (uno illo sufficiente, atque ad cunctos eiusdem oppiduli pueros adulescentulosque instituendos satis valente) erudiendi munus in se susciperent : hoc etiam a tua amplitudine efflagito, nimirum ut quamdiu intellexeris actiones meas tam me probe civiliterque gerendo, quam discipulos mihi in disciplinam traditos cum bonas litteras tum mores honestos laboriose sobrieque docendo a Moltoniensibus

^{saltem} aut a ^{sapientissimis} *sapientissimis* gravissimis, atque honestissimis eorum probari, tam diu digneris me solum Moltoniae ludimagistrum constituere et assignare, caeteros vero omnes qui ibidem docendi munus in se assumere vel ^{sine tua consensu approbatione} ^(ut opinor) potius usurpare audebunt, quod fecerunt quidam,

atque hoc ipso tempore faciunt, quorum nomina viva voce tibi notiora reddam, tua autoritate inhibere atque vetare. At si quis erit qui ex infenso infestoque animo ullius me probri, vel criminis cuiuscunque apud te incusaverit, oro te obtestorque (honoratissime ^{nempe et accusatore et accusato} Domine) ut vocata coram te utraque parte ita causa per te audiatur, examinetur, determinetur ut ratio postulat, iustitia flagitat, veritas desiderat, tua vero aequitas rectaque conscientia optat. Haec omnia sunt quae nunc a tuo honore imploro.

XLIII. Recto.

Quae cum iusta honestaque ^{sint et} *sint*, persuasum habeo tua fretus ^{benignitate} *humanitate* ^{cum gratia impetraturum} ea me *consequuturum*. Quod ad me attinet bona fide polliceor tuae erga ^{me} *humanitatis* ^{benignitatis} *me* semper memorem, omnique tibi observantia usque ^{diem} ad extremum vitae *anhelitum* obstrictum fore. Nolo plura ne si multus sim, sim etiam molestus. Deum opt. ^{(si voluerit,} max. precor ut diu vivas (quemadmodum vixisti) cum virtute. Moltoniae decimo die Iunii Anno humanitatis Christi 1581°.

37. HENRY HOOK TO DR. COLE.

Viro insignissimo, et sacrarum litterarum Studiosissimo, magistro Doctori Colo, Corporis Christi Collegii Praesidi Vigilantissimo Henricus Hook salutem optat plurimam.

Dubito profecto maxime, magisque vereor (Praeses ornatissime) ne diuturni silentii, quo iam diu usus

sum non ignavia aliqua, sed partim dolore, partim necessitate, hodiernus finis potius officium in scribendo, quam in gratulando meam voluntatem expectare videatur. nec immerito. tuam enim non vulgarem humanitatem, mansuetudinem, clementiam, multitudinem denique tuorum erga me meritorum et studiorum cum recordor, non possum certe ingratitude et malevolentiae me ipsum non accusare, quia neque ex quotidiana scribendi frequentia, neque ex frequentissima per litteras gratulatione tuae dignitati possum satisfacere. Tua idcirco fretus lenitate, ueniam peccati peto: tuae patientiae et bonitati confidens ad te accedo libentissime, eoque profecto magis quoniam etiam nos omnes qui tuo subiissimus imperio, voluntarii

XLIII. Verso.

alacres, laetique ad te quasi volitare, uno adspectu te intueri, una voce tibi gratulari debemus, qui pro communi nostra utilitate et salute tuae Reipub: non tibi consulens, itinera subiisti, atque iterum ex itinere, bono ac forti animo, sano et salvo corpore uti et sperare et optare debemus ad nos rediisti. Quis ergo cum de his cogitet, tantam in praesidendo vigilantiam, in consulendo sapientiam, curam in providendo, tacitus praeterire potest? Vere quidem dixit Plato tum demum beatam futuram Remp: cum Sapientes et virtutis Studiosi imperarent. Atque idem Philosophus iure quidem summo eum bonum appellavit magistratum, qui ita civium utilitatem tuetur, ut quicquid agat ad eam referat, suae oblitus utilitatis, quique ita solum Reip: corpus curat ut omnibus consulere, neminem deserere videatur. Quid horum in te (vir

ornatissime) non cadit? Qui non parti tuorum uni consulis, alteram negligis, verum ita omnes pro tua sapientia defendis, ita pro viribus tueris, ut nemo unquam, ne nunc quidem te aut male prospicientem, aut otiose providentem potuerit accusare. O vere fortunatos cives, quorum salus Principi charior est, quam privata incolumitas: O terque quaterque beatam Remp: quae non imprudente dominatur domino: prudentissimo enim praesidente Principe, se gerit prudenter populus; quia Principem omnes intuentur, eiusque ad exemplum se fingunt subditi: Unde Poeta

Regis ad exemplum totus componitur orbis.

Verum mentis inopes magistratus imperitos imitantur statuarios qui grandem speciem et amplam futuram existimant Colossorum si tibiis vehementer diductis inflatos et hiantes finxerint. Hi etenim vocis minis, obtutus torvitate, morum asperitate, consuetudine dura et insociali gravitatem ac maiestatem exprimere se putant principalem, qui nihil a Colossorum statu is absunt quae extra heroicam et divinam effigiem repraesentant, intus vero indigesta ac rudi lapidum terraeque massa implentur. Dum autem tantam et tam tyrannicam superstruunt potestatem, una cum perditissimo imperio pereunt miserrime. multo melius monent Philosophi magis metuendam esse Principi iniuriam inferre, quam pati. Optime Plutarchus Principis inquit benignus metus est metuere, ne ipso imprudente subditi violentur. Haud aliter quam pastorum catuli apud gregem ovium excubias in caula agentes cum lupum sentiunt venientem, non pro se, sed pro illis quas custodiunt acerrime contendunt. Imprudenter itaque

JOHN CONYBEARE

Epaminondas qui cum dissolute Thebani in compositiones se proiecissent, integrum se mansisse, suasque possessiones bene egisse gloriabatur. Alia missa faciam, ad te atque ad nos iterum revertar (Praeses humanissime) quanto tu Epaminonda sapientior, quanto nos Thebanis foeliciores qui non vino et somno dediti dormiente securiter Epaminonda, sed virtuti et probitati incumbentes, te vigilantissimo Praeside aetatem cum pietate, iuventutem cum honestate transigimus. Itaque non iam admonendus atque excitandus est, ut Rex Persarum a cubiculano : Surge Rex ac cura ea quae tibi Mesoromosdes tuaeque fidei commendavit, verum illud virtuti sapientiaeque tuae vertendum est, quod et surrexisti eaque diligenter curasti quae tibi omnium nostrum Patronus dedit curanda. Quamobrem ne tuas aures patientissimas, vel potius tuam in legendo

lenitatem inani verborum coacervatione offendere debeam, ita finiendo pro tuis in me collatis beneficiis, propter tuam erga me humanitatem tibi gratulor, neque ita ut momentaneae salutis usura te frui velim, deinde frangi repente, atque ita cadere, verum ita gratulor ut tuae saluti vitaeque iucunditati (si quid in vita iucundum sit) tuae etiam dignitati et virtuti,

XLIV. Recto.

tuis bene et utiliter anteactis temporibus nihil gloriae et laudis, nihil foelicitatis et prosperitatis unquam deesse videatur.

Vale

Tuae dignitati deditissimus H. H.¹

¹ From Andrew Clark's Register of the University of Oxford, vol. ii, pt. 3, p. 84 :—(Corpus) Hooke (Howke),

38. LATIN VERSES.

Nox erat et solitam caperent cum membra quietem
 Me vigil ex somno surgere musa iubet.
 Carmen habet : calamum tandem poscitque tabellas
 Carminis et suaves coepit inire modos.
 At simulavit iners : versa in contraria mente,
 Admonuit molli membra levanda toro.
 Iam caput in cubitum fessa cervice reclinans
 Musa sopita iacet, quae vigil ante fuit.

39. SUSENBROT.

XLV. Recto—LII. Verso.

Schemata sive Exornationes Rhetoricae ex Susenbroto.

Primi ordinis Schemata.

(1) Repetitio est cum eadem vox in plurium clausularum initio iteratur

40.

XLVII. Recto.

Prosopopoeia domus auctore D. Matheo Oxoniensi.

Proh Iupiter alumni mei quid mecum agitur ? quam Angliae serenissimi principes fundauerunt : quam Henry ; Suppl. B.A. 7 July, adm. 16 Oct. 1579, det. 1588 : Suppl. M.A. (from Corp.) 6 Feb. 1588, lic. 14 Jan. 1588, inc. 1584. (Scholar of Corp. in 1574, Fellow in 1580.) From Tho. Fowler's History of C.C.C. p. 391 :—' A.D. 1574. Apr. 3. Hen. Howke. Sur. 14 2. Disc. Adm. 1572. Jurat. 1574. William Cole fled to Zurich on the accession of Queen Mary, 1553, having been elected probationary fellow of C.C.C. July 28, 1545. Was sworn in as President of C.C.C. July 19, 1568. In 1574 became prebend of Bedford Major in Lincoln Cathedral, in 1577 became Archdeacon of Lincoln, which post he resigned in 1580. In 1598 left C.C.C. and became Dean of Lincoln. Died 1600.'

potentissimus Henricus erexit: quam nobilissimus Edwardus ornauit: quam clarissima Maria auxit: quam florentissima Elizabetha conseruauit: sed eam uos ad utilitatem abuti, ad libidinem violare, ad infamiam turpificare conamini? In qua beneficia multitudine infinita, dignitate praeclara, amplitudine immensa, oblectatione iucunda, assiduitate perpetua, commoditate fructuosa contulerunt ¹ . . .

41.

LII. Verso.

[In hand of Latin Exercises.]

Quid est veritas? Veritas est medium inter duo falsa . . . (4 lines)

Quid mendacium? Mendacium est falsa significatio voce vel operatione cum intentione fallendi . . . (5 lines)

42. RHETORICAL EXERCISES.

LIII. Recto.

[In hand of Latin Exercises.]

Felicitas activa praestantior est felicitate contemplativa.

Domine non ita nos delectat oratio tua (quod tamen est rhetori maxime exoptandum), quia nihil novitatis, nec multum docet (quod esset philosopho diligenter elaborandum), quia nihil veritatis sapit. Dabis mihi veniam ut dicam quod sentio, (cum Catone enim malle

¹ This piece fills folio 47 recto and verso, and is introduced in the midst of the treatise of Susenbrot in illustration of his twenty-fourth section: Prosopopoeia (personae fictio) est cum rebus inanimatis personam, sermonem, aut actionem homini congruam tribuimus.' On folio 48 the treatise of Susenbrot is resumed, and ended on folio 52 recto, the whole being divided into sixty-six sections.

rem aperte loqui, quam cum Gnathone auribus cuiusquam inservire) ea quae protulisti nos in animi tui sententiam non movent, quia trita et saepissime decantata sunt; multo minus promovent, quia vel dubia vel omnino falsa sunt. Quod quamquam severe, satis vere tamen dico. Si enim ii sumus quos esse et cupimus, quia laudis avidi, et debemus quia Academici, negotium ocio, laborem lusui, disciplinam desidie, artem ignorantiae, actionem contemplationi longe praeponendam existimemus. Bonum quo communius, eo melius. Faelicitas actiua suas vires et virtutes latius diffundit, quam contemplatiua, quia illa indiget ope et auxilio multorum hominum ut sint qui imperent qui pareant, ut sint qui elargiantur qui accipiant, ut sint qui agant qui patiantur. Tua vero faelicitas uno tantum homine contenta est. Si ista faelicitas quam tu tantis laudibus ad caelum et sydera usque enixe contendis utraque manu evehere, ab omnibus esset ut dicis tam ardenti desiderio prae ceteris rebus singulis expetenda¹, quis quaeso esset Reip: status? quam misera civitatis conditio? Quis pro patria communi nostrum omnium parente animose dimicaret? quis suum cuique² (quod iustitię est) tribueret? quis egenos³ (quod liberalitatis est) sublevaret, miseros

¹ He first wrote: prae caeteris rebus prope expetenda. Then added *singulis* over line after *prae*, and *omnibus* over *prope*, scratched out. Lastly he scratched out *singulis* after *prae*, as well as *omnibus*, and added *singulis* afresh over line, but before *expetenda*.

² *Suum cuique* is added over line, in the correcting hand which scores through the same words below before *tribueret*.

³ He first wrote *egenos* before *sublevaret*, then scored it through, and introduced it after *quis*.

consolaretur, oppressos liberaret periculis? Quae denique poena malis, quodve praemium bonis¹ (quod fortitudinis est primum et proprium munus) constitueretur, si omnes in contemplatione, nulli in actione versarentur? Sed dicendi finem, et disserendi initium faciam, et te ab audiendo ad agendum, a contemplando ad dimicandum adducam. Dixi.

LIII. Verso.

43. VIVAT REGINA.

Este hilares populi, iubilare deoque potenti
 Qui dat quod nostrum est robur et omne decus.
 Este animis laetis clarasque ad sydera voces
 Tollite, quod faelix lucet et alma dies.
 Vos iterum iubeo domino cantare supremo
 Fundite concordēs mellifluosque sonos.

Concordet linguae cor fidum chordaque cordi.

Quod ratio constans officiumque mouet.

Regnanti in caelis carmen modulamini amoenum

Non prece thr ma², sed colitote pia.

Laudes atque eius cythera³ resonate canora

Et cava testudo gaudia nostra probet.

Fortiter horrisonamque tubam lituumque sonorum

Clangite solennis ceu foret iste dies.

Vos humiles clarique simul nunc aethera suavi

Implete harmonia, laus dei ut inde sonet.

¹ After *bonis* he added and scored through the following : (quod est fortitudinis) constitueretur. Such a correction proves that we have here the original draft of the exercise.

² thr . . . ma] r is doubtful, and the middle letters smudged out. ? threicia.

³ ? cythia, but two or three letters are smudged out.



Cur ita? Servitio fuimus nos quando retenti
Et graviter pressi sub iuga panda diu.
Reddidit immunes dominus vinclisque solutos
Per famulae castas virgineasque manus.
Nos ideo (genitor charissime) corpora nostra
Stringimus, ut fuerint victima sacra tibi.
Non quasi pro donis meritas tibi pendere grates
Possumus, at quae mens inde rescire queat.
Ad te clamamus, clamorem tollimus ad te,
Sint tibi perpetuo laus, honor atque decus.
Non modo pro donis acceptis tempore lapso
Sed nunc et posthac quae tua dextra dabit.
Demersos quondam miserorum in gurgite vasto
Haud linquis miseros, tute vocatus ades.
Et miseros liberas Pharaonis carcere caeco
Nosque manumittis, O deus, alte deus.

LIV. Recto.

Quum sis misericors igitur cantabimus omnes
Nomen et aeternum laude perenne tuum.

44. Bonde¹.

Discipulus orat ludendi veniam.
Quaeso die mihi concedas hac chare magister
Ludendi veniam discipulisque tuis.
Nam veluti pecudes delectant otia fessas
Fessos discipulos sic iuvat ipsa quies.

45. RHETORICAL EXERCISES.

Animi boni rari sunt.
Rebus in adversis quisquis sibi iungit amicos
Falsos exitium comparat ipse sibi.

¹ This word is written as if it constituted the title of the verses which precede or follow.

At si quis clarus conatur quaerere fidum
Hic fidum tandem vix reperire uolet ¹.

46.

LIV. Verso—LV. Verso.

An autoritas philosophorum sit veritati in rebus
philosophicis anteferenda ?

Begins: Julius Florus quum aliquando adolescentem
tristem . . . (ends thus, fol. 55 V^o). Si enim autoritas
ratione nititur, quod solet et debet fieri, tum quid
potest esse firmitus ? Quid magis stabile ?

47.

LVI. Recto—LVII. Verso.

Nemo in hac vita faelix.

48.

LVIII. Recto—LX. Recto.

An monarchia sit optimus Reip: status ?

Begins: Diu multumque deliberabam, et in ancipites
cogitandi opiniones varie distrahebatur animus . . .

Ends: Sic ego huiusmodi statuo Monarchiam,
qualem iam haec nostra patria habet, nescio dicamne
principem, an parentem, quae iustitiam ab Aristide,
prudentiam ab Ulysse, ab Alexandro liberalitatem,
temperantiam a Severo delibavit et excerpit. Ita ut
in omni virtutis genere praestantissimos, aut superare,

¹ uolet] *sic*. These poems, Nos. 42–44, are in a pale reddish ink, contrasting with the black ink of the writing which precedes and follows. The same hand re-wrote the verses out on folio 69 recto, where the ink is the same. Folios 64 verso and 68 verso are also written in the same ink and handwriting.

aut saltem adaequare videatur. Sed materiam invidiae suppeditat, si unum multitudo viderit summum honoris fastigium adeptum, at invidia est virtutis communis. Sed quando unus tantum principatum tenet, reliqui plus absunt a libertate, at licentia sumus deteriores. Sed unus inhabilis est ad res praeclare gerendas, quia solus, at sufficientissimus, quia sapientissimus. Non enim vi, sed virtute, non potentia sed prudentia, non corporis mole, sed animi magnitudine administrantur. Haec cum ita sint breviter concludo ad laudem honestius, ad voluptatem iucundius, commodius ad utilitatem, ad ornamentum illustrius, firmiter ad praesidium, ad salutem utilius, vitam sub Monarchiae procuratore potius quam sub reliquis Politiae speciebus eam conterere.

Dixi.

49.

LX. Recto—LXI. Verso.

An melius praesint suo freti consilio quam qui amicorum consilijs adiuti?

Ends: Magna dijs immortalibus habenda est gratia quorum nomina semper oranda et numina adoranda sunt quod hanc nostram patriam (parentem multorum clarissimorum hominum), prae ceteris nationibus, talibus magistratibus beauerit, quorum oculi ita perspicaces sunt, ut acutissime uideant: quorum animi ita omni virtutum genere abundant, ut citissime excogitent quid sibi honestum cum honore et dignitate, quid suis utile cum virtute et honestate uideatur. Hos igitur ut dominos ueremini, ut duces sequimini, colite ut reges, ut imperio dignissimos uno animi consensu iudicate. Sic Resp: ciuibz gratulans triumphabit laetitia: sic ciues Reip: deinceps congratulantes, non

modo futili et inani ad tempus gaudio, verum solida et perfecta aetate et memoria saeculorum, omni uoluptate perfruentur. Dixi.

50.

LXI. Verso—LXIII. Recto.

An omnia appetant bonum ?

51. DISCIPULIS. A. D. 1568.

LXIII. Verso.

Non est ita diu cum meam ad vos sententiam, tum de diligentia vestra paulo altius excitanda, tum de maioribus vestris paulo religiosius excolendis dicerem. Quo nunc iure brevior esse possim, ne quod actum est semel rursus agam. Et tamen quia pleraque puerorum ingenia tam sunt ad accipiendas virtutes ferrea, ut eas non facile insculpi sinant : ad vitia vero comprehendenda tam cerea¹ ut ea sibi² non difficulter imprimi patiantur : Est aliquid dicendum quia vobis per opus, neque multum tamen quia mihi non vacat. Ut igitur hiis unis litteris mea consilia vobiscum consociem, cognoscite primum a diis immortalibus studiorum capienda esse primordia, superioribus deinde debitam esse observantiam deferendam, postremo diligenter esse liberalium artium studijs incumbendum. Deus flec-titur precibus, observantia continetur officio, disciplinae industria comparantur. Preces debent a pietate proficisci, officium ab honestate, industria a voluntate. Pietas templorum frequentatione, honestas decori observatione, voluntas bonorum imitatione informatur.

¹ He first wrote *seria*, then drew his pen through it and wrote *cerea*.

² He first wrote *eas*. *Sibi* is added above the line.

Ad templum religio, ad decorum ordo, ad imitationem natura vos invitat. Habetis ea nunc tandem consignata litteris, quae tam frequenter audiistis meis verbis decantata : numerata pauca quae facile meminisse cognitu necessaria, quae utiliter edissere factu fructuosa, quae fideliter exprimere debeatis. Studete Bristoliae 12 Kal. Februarii Anno domini 1568.

Alumnus tuus, imo meus, vel potius utriusque si quaeris quid agat, sane studet, et colit, me observat, te ut parentem, me ut praeceptorem, eius ad te litteras nonis Augusti dedi. Si vel illae, vel meae, vel alterae, vel alterutrae, vel utraeque vel multae ad tuas manus pervenerint, me velim quamprimum faciam certiore et me (prout fecisti aut perbelle simulasti) ama : Et amicis meis omnibus multam, et tibi tuisque plurimam salutem impartio (optime Hencone)¹ idque in Christo Iesu.

LXIV. Recto and part of Verso.

Ambulandum nonnullos funesta eius tabe inficit . . .
Ends: . . . strages, homicidia, adulteria et omnia
malorum genera dimanant. Dixi².

52.

LXIV. Verso—LXVI. Recto.

Labor omnia vincit improbus.

Virgilius Maro sui temporis illustrium poetarum

¹ In Hencone the two letters *nc* are a correction, and not very clear.

² This is the termination in rough copy, corrected in the hand which writes most of the moral disquisitions, but scored through in every line, of a disquisition on the evils of carnal lust.

JOHN CONYBEARE

s . . . (as far as) . . . quam ob rem adhibete
animos viresque labori et vobis persuadete laborem
omnia posse vincere. Dixi.

53.

XVI. Recto—LXVII. Recto.

In Superbiam.

amquam propter temporis angustiam non possum,
ec me sinit vetus litterarum ignorantia . . . (as far as)
similia nos expectamus, eodem vitio laboremus.

LXVIII. Recto—LXIX. Recto.

n nobis . . . Sed reip: et posteris.
t Cicero dum fuit in . . . vitam summa fama . . .
(as far as) . . . calamitatis et doloris moestitia conflic-
tatur.

LXVIII. Verso ¹.

LXIX. Recto ².

55. LETTER FROM S. O.

LXIX. Verso.

Quoties recordatio tuae paternae in me benevolentiae

¹ Contains a copy of the Theological Exercise No. 23, given above on folio 24, with same text and heading; it breaks off at the words 'Theologiae laudes praedicem.' This fragment is in handwriting and pale red ink of 5 verso or lower two-thirds of 63 verso, and there is nothing about it to warrant my grandfather's description of it as a rough copy, except that the whole is scored through in every line.

² Contains copy of same three sets of verses as 32 recto. There is no appearance of their being a rough copy.

memoriae occurrit (saepius autem occurrit) toties (amantissime pater) mea observantia efficit me paterni tui amoris esse memorem, quo semper a prima pueritia me complexus eras : toties meum in te singulare studium me incitat debita observantia tuam paternam benevolentiam complecti : toties inquam tua amantissima atque paterna cura me iubet tua amplissima beneficia in me collata memoria tenere. Si igitur memoria beneficiorum acceptorum sit habenda, si paterna benevolentia obedientiam postulat : si cura parentum officium requirit, viderer ingratus, atque beneficii immemor, si post tantam tuam liberalitatem, atque beneficia infinita in aliqua officii mei parte claudicarem, aut a tam utili obedientia aberrarem. Igitur amantissime pater accipe signum et tanquam notam debitae meae in te observantiae, sume tibi pignus meae perpetuae in te obedientiae : et si quid ultra requiras eum¹ animum ad tua mandata amplectenda semper paratum. Nunc igitur tuam solitam humanitatem nil dubitans, sum, si tibi placebit, opem tuam ad nostrum convivium honestandum decimo die Aprilis imploraturus, sperans tua praesentia animum ad studia acrius inflammatum fore, teque ex tali labore nullum incommodum sustenturum. Antiquitas et ritus hysce² in rebus me audacem esse iubent ; audacia mihi imperat amicorum periculum facere : amici me volunt sperare : cur igitur ea in re diligentiam meam non impenderem ? Num si antiquitas persuadet ? si audacia hortatur ? si amici spe incitant ? antiquitati repugnare : beneficia naturae respuere : tempore oportuno amicos non experiri, esset contra morem consuetudinemque

¹ 'eum' vult del.

² After 'hysce' writes and scores through 'diebus.'

facere, et omnino rationi non obtemperare. Nam quis Reip: tam repugnans esse videbitur, aut ullam eiusdem partem sic improbare, ut mores laude dignos ad eandem pertinentes non observaret? Aut quis in amicos ita proteruus erit, ut eorum societate frui tempore¹ congruo non optarit? Denique quemadmodum triumphorum gloria militum Romanorum animos acrius ad pugnandum inflamat: sic scolasticorum commodorum laus eos bonis litteris noctes diesque insudare efficit:

Obedientissimus tuus filius

S. O.²

56. LETTER FROM S. H.

De vultu et exteriore corporis effigie (Amice in domino charissime) es mihi ignotus, at illud abstrusum et velatum animi specimen (qui hominis est longe praestantior et formosior particula) sese ita plene et perspicue in tuis litteris aperuit, ut nulla tabella (quantumvis affabre ab ipso Apelle depicta) te mihi planius et plenius delineare potuisset. Video enim tibi inventionis acumen, expolitionis ornatum, dispositionis structuram, musis et Minerva faventibus satis expedite adesse. Hoc tamen unum in tuis ad me litteris te peccasse censeo, quod in solum sterile semen conieceris, quod me (ut apertius dicam) exigui pretii virum, perpusillis donis imbutum, nullis sane meritis clarum, eruditis et accuratis tuis elogiis laudibusque tibi exornandum sumpseris. Hoc quoque artis esse perspicio, ut laudis amore me irritatum (qui non mediocris solet esse ad virtutem stimulus) in oneris

¹ Before ' tempore ' writes and effaces ' in.'

² My grandfather read *C* instead of *O*.

operisque mei curam incites et propellas. Quicquid est, aut quocunque animo a te factum est, nec mihi ingratum est, neque tu mihi monitor es infructuosus futurus. Alterum istorum aut utrumque tuae perficient litterae, egomet mihi interim placebo, talemque me esse, qualem tu me depinxisti, suspicabor, aut tantum studii, curae, et conatus adhibebo, donec minutis auctibus ad tam expolitum perveniam nitorem, qualem tuae facundissimae litterae effinxerunt. Paucis ad cetera quae scripsisti responsum accipies. Tuis litteris perlectis pedagogum Toringtoniensem statim conveni, eique quas misisti litteras communicavi, tum ut quid esset illi de hac re in animo explorarem, tum ut ipse foret sibi testis oculatus quam non ambires illius locum, tum quam licite et modeste pro illo suffici (si sedes ea vacua fuisse contigisset) expeteres. Is mihi indicavit se nullam omnino discessionem statuisset sed velle moram ibi trahere, donec uberior spes mercedis eum alio abstraheret. Hoc eius responso mihi relato, hominem oravi, ut sui propositi te certiores redderet, ita se facturum est pollicitus, at utrum illud praestiterit necne prorsus ignoro. Istud est totum quod potui efficere, et id mihi est permolestum, hoc totum esse nihil. Cum vero aliqua temporis opportunitas affulserit, quo factis tibi fidem facere queam, quanti te faciam, nec tardum, neque malevolum me reperies in iis efficiendis quibus tibi benefacere, aut quicquam tibi gratum praestare valeam. Interea te plurimum valere et saluere iubeo, et ille trinus et unus te sua gratia et misericordia locupletet. Toringtoniae 14 Martii.

Tuus sum totus quousque meus

S. H.

57. NOMINA MAGISTRATUUM QUORUNDAM
ROMANORUM.58. H. B. TO COUNT OF BEDFORD.
LXXI. Verso.

Honoratissimo Comiti Bedfordiensi

H. B. p. exoptat faelicitatem.

Etsi summo opere vereor (illustrissime Comes) ne qua fortassis de me animum tuum subeat admiratio, neque non solum insolentiae, sed temeritatis notam mihi inurere velis : Cum ego homo adeo humili genere natus et pusillo angustoque ingenio peditus, ad te virum in summo honoris fastigio positum, et admirabili verae religionis disciplina excultum, singulatique imperandi scientia imbutum, ausus sum scribere : attamen ista tua humanitas qua infimo genere hominibus aequo animo aures tuas patefacere consuevisti, in magnam me spem, magni tui decoris atque dignitatis ita impulit, ut hisce meis litteris rudi (ut aiunt) Minerva compositis, ac tenui filo contextis, istum animum meum in te plenissimum pietatis et observantiae declarare non vererer. Primum igitur ut multa paucis perstringam schola Chulmlensi a ludimagistro privata ac destituta, adeo ut A. B. vir in equestrem ordinem ascriptus et tuae dignitatis et amplitudinis valde studiosus ad honoris tui celsitudinem litteras suas in quibus me tibi satis commendatum habebas, summa humanitate perscriptas misit. De quarum vero litterarum responso a te dato et per me reportato, idem A. ita consilium inivit et summa consideratione secum decrevit, ut nos qui ad huius postulati scopum sitienter aspirare optavimus in unum conventum simul convenientes, coram

aliquibus hominibus magnarum artium disciplina eruditus de re aliqua vel quaestione proposita (qua certum de nobis fiat periculum) in utramque partem dissereremus. Cui vero decreto si summa consensione consules, cum de nostra in rebus litterariis cognitione, certissimum argumentum colligas, tum etiam omni amicorum importunitate posthabita, ipsius vero scholae utilitati (propter cuius fundamentum a te iactum, tota haec patria nostra tuis magnis minimeque perituris beneficiis summa observantia astricta est) singulari providentia prospicias. Hoc igitur totum est quod hoc tempore ab amplissimo tuo honore ex animo efflagito : nimirum ut *is* qui *optime*¹ in litteris optime contendere videatur, is pro suo praemio ipso loco summo pace ac tranquillitate perfruatur. At qui suam petitionem potius amicorum importunitate, quam doctrinae certamine prae se ferendam enititur, eum militem timidum et in acie ad pugnandum minime idoneum, et suis viribus valde diffidentem rectissime affirmare possis. Nam quo modo principia sese dant studium comprobabit eventus. At illud quod nullo stipendio quo huius²

NOTE BY W. D. CONYBEARE.

Concerning the writer of this MS. the following particulars may be collected. His name was John Conybeare. He describes himself (Ep. to Bp. of Exon., p. 42) as 'humili genere natus.' He, however, appears to have received a liberal education, and it is rendered probable by Letter 10, p. 6, that he studied at the

¹ *is* and *optime* scored out.

² Here the letter breaks off abruptly, the folio which continued it being lost. The handwriting is the same as that of the Rhetorical Exercises and of the Susenbrot.

University of Oxford¹, as that letter recommends a person among whose qualifications this is stated for the office of schoolmaster—the profession which J. C. embraced. This supposition may derive additional support from the papers certainly connected with that University which occur in this volume, and which it is difficult to conceive should have found their way into the collections of any one who was not himself among its members. Such are the gratulatory epistle from Hen^a Hooke to Dr. Cole, president of Corpus Christi College between 1568 and 1598, and the Divinity exercises of E. A., 1578.

He appears from the date of some of the earlier letters to have resided at a town of which the initial letter was C., situated between Exeter and Barnstaple (probably Chulmley), about 1579. He obtained a licence from Bp. Bradbridge of Exeter to act as schoolmaster, such authority being rendered necessary by an edict of Queen Elizabeth for all assuming that office. This must have been antecedently (probably 1576) to the year 1578, as in that Bradbridge died. But it cannot have been much so, as in his address to Bp. Babington, who succeeded in 1594, he says he had taught only eighteen years. He undertook the charge of a school at Molton in Christmas, 1580. In June, 1581, he applied

¹ In A. Clark's Register of the University of Oxford, vol. ii, pt. 2, is printed from the register of Exeter College matriculations, the following, p. 63 :—' 1575. 3 Dec. Exet. Coll. Coniber, John ; Devon, pleb. f., 20.' The above is one of a number of entries of matriculants ; and Mr. Clark observes that the list clearly involves several years of matriculations, which must have begun about 1572. The date, 3 Dec. 1575, is in a different ink, and probably was added by a later hand.

to Wootton, Bradbridge's successor, to renew his licence, and to prohibit certain unauthorized rivals from teaching in the same parish.

He addressed Babington, who was elected on the death of Wootton in the beginning of 1594, to similar purpose. His school was at that time removed to Swimbridge. He complains in this application of family expenses and the hardship of the times, and requests that he may be indulged with his licence gratuitously. On p. 70 will be seen a Latin epistle without date or address, containing an answer to some queries which had been proposed to the writer S. H., concerning the probability of a vacancy in the school at Torrington. It seems most probable that the querist was J. Conybeare. The answer is that no such vacancy was then likely to take place. On p. 72 is an address from H. B. to the Earl of Bedford, requesting that the choice of a person to succeed to the vacant office of master in the school founded by the Earl at Torrington might be determined by an examination of the literary merits of the several candidates, of whom H. B. himself was one. Although this address contains no mention of J. C., and bears a different signature, yet that it was written by him will be rendered abundantly evident by comparing the first sentences of it with those of his application to Bp. Wootton. He must therefore have possessed some interest in this business.

The MS. contains a few letters written by this honest pedagogue, partly for himself, partly for his worthy country neighbours who could not write for themselves, and partly for his pupils to delight Papa by showing what pretty Latin son Jack wrote. The letters, how-

ever, form but a small part of its contents. The rest are very multifarious, various academical exercises and declamations. A copious collection of Latin adages, excerpta from Susenbrot on rhetorical figures, a list of the dangerous days in the year for any illness to commence, together with approved recipes to put an end to all illness whenever commencing.

AUTOBIOGRAPHY OF W. D. CONYBEARE.

It will be sufficiently obvious that the following pages are intended only to meet the views of those descendants who being united to me by the closest and most endeared relation of blood, and equal in trust, by the confidential intercourse of intimate friendship, may well be supposed to take that interest in that which has concerned me, which can spring only from the sympathy of affection. In almost every other case I have held this egotistical branch of composition the most absurd monument of folly and affectation. I would except only instances in which parties have elevated themselves by unusual exertions from obscure and unfavourable stations, and become central objects of interest to large circles, such as Crabbe, the poet, and Adam Clarke; but when A, B, and C,

‘Having angled all their life for fame,
And getting but a nibble at a time,’

sit down at last to *troll* with a heavy bait of autobiography, what can be more mournfully ridiculous? To trace the commonplace journey of an ordinary life must be most uninteresting to all unconcerned. Yet to the individual himself no employment can be more

fascinating than this to recall the fading scenes of earlier life. It is indeed

‘To feel the gales that from them blow,
As redolent of joy and youth
They breathe a second spring.’

My father was the most amiable and truly Christian character I have ever known. But his youth was attended with many disadvantages. He lost his mother very early, and his father in his sixteenth year, while he was yet a schoolboy at Westminster, and seems to have been consigned to the care of negligent guardians. After his entrance at Christ Church, in 1757, he appears to have been suffered to reside almost entirely in the University—a scene at that time much more cut off from any extended intercourse with general society than in the present day, and almost the worst possible place, as it was then conducted, for acquiring that tact of society, almost essential to pilot justly the voyage of subsequent life. Neither did it then repay these disadvantages by any superiority of intellectual cultivation. My father was a perfectly trained Oxford scholar of that day, *ὁ ἐστὶ μεθερμηνεύμενον*, really an elegant Latin scholar, struck with horror at any phrase or idiom which could not vouch Ciceronian authority, and a great reader of Clarendon, with little Greek and no mathematical or physical science. He quitted Christ Church in his thirty-sixth year for the living of St. Botolph, Bishopsgate (an option of his father’s friend, A. B. Secker), and married, in his thirty-ninth year, 1778, a handsome and lively parishioner, the daughter of D. J. Olivier, Esq., partner of Sir Joshua

Vanneck, then one of the most eminent foreign mercantile houses in the city. This family were the descendants of refugees after the revocation of the Edict of Nantes, and although they had resided three generations in this country, had always intermarried into other families of similar origin, so that my mother's blood was purely French, and by the marriage of heiresses of those houses, her family represented a branch of the Massès (an eminent French artist), and the Bercheres Marquis d'Intenay¹, and Compté de Rochepot. Whether he has any connexion with the Compté de Rochepot whom Sully in his *Memoirs* mentions as his cousin I have not ascertained. My mother had all the lively talent and spirit of her ancestral country, but under the wretched system of female education of that day these had remained entirely undeveloped. Throughout a short life she was a martyr to ill-health, and if the consequences of this may have affected her temper and cast many a cloud over the sunshine of domestic happiness, who that has ever felt the mysterious connexion between the powers of the body and the mind, will presume to convert a misfortune into a reproach? Her eldest child was born June 10, 1779. My only brother!

Let me pause to dwell on the fond recollections which crowd my mind at the mention of that name. Eight years older than myself, he was not only the earliest and dearest friend, but the best and most judicious

¹ My grandfather's memory betrays him. He should have written 'Marquis d'Inteville et de Santenai.' These were titles (see below, p. 151) of his ancestor Urbain le Goux de la Berchere, whose arms he inherited through his mother.—F. C. C.

guide of my youth. My first recollection is that of the half-articulate accents of fondness with which I greeted as an infant his return for the holidays, and well was that infantile love earned and truly repaid. With many and bitterly felt disadvantages in other respects, in his companionship I had a compensation for them all. I have often felt that no other relation can quite equal the fraternal one. In none other can there be the same uninterrupted sympathy in all that has given their earliest colours to the streams of life, as they gush from their very source. In none other can a similar identity of circumstances have concurred to produce the same perfect likemindedness. He was ever my closest companion. In youth he was my best teacher, and in childhood, with the tenderness which the poet has so beautifully ascribed to a parent :—

‘The playmate e’er the teacher of my mind.’

The scene is now present to my mind, while we bent together over the same stream, and delighted to watch the little voyages of the modelled shallops which none could carve so justly or rig so adroitly as he. I looked up to him as a superior mind, while he ever admitted mine to an equality of intercourse which tended more than anything else to expand my own, whether he enticed me to the study of classical poetry, by teaching me not only to acquire its language but to feel its beauties, or still more eagerly caught my young imagination by explaining the brilliant discoveries of modern science.

My brother received his earliest education at Mr. Connac’s, Putney, a school which he ever described as of great severity and coarse morals, but, if education consisted

only in imparting an accurate knowledge of grammar, then certainly demanding his gratitude. He was transferred to Westminster at the age of thirteen, and in the following year got into the foundation as the head of his election, always maintaining a decided intellectual superiority over his *δμήλικες*, and beloved by them all. A schoolfellow of his, afterwards my own brother-in-law, Thomas, has often told me, 'Wherever Conybeare was in the school, there was always a good-natured smile all round him.'

Eight years his junior, I was myself early instructed in Latin by a domestic tutor, the Rev. Mr. Saunders, an amiable but half-crazy enthusiast, a believer in Brothers, the Mad Prophet, and in animal magnetism. At all this my own friends taught me to laugh ; but he blended withal a fondness for many branches of natural philosophy, which may possibly have been among the causes predisposing my own mind in that direction.

At nine I was sent to the Rev. Mr. Privet's school, Lewisham Hill, my very short continuance in which all my subsequent experience has taught me to regret. For my recollections of it present nothing but a good nature and good principle, which I have found in no similar institution with which I ever came in contact. But after a short six weeks an alarming bilious fever caused me to be removed home. It confined me for six weeks to my bed, and was followed by a relapse of almost equal duration. It left me in a state of much weakness, and most unhappily occasioned my being kept at home, without companion or competitor, during the next four years. Thus was I left to desultory

reading, and destitute of the regular means of acquiring a sure foundation in any of the usual elements of scholastic knowledge, during the most important period usually occupied in this most necessary work of grounding. I was left very much to my own devices. My father's old collegiate habits had not taught him the art of governing, and my mother's health deranged our whole domestic economy. Had it not been for my brother, I should have done absolutely nothing. He was then at college, carrying everything there before him, as he had before at Westminster. He was my pride, my example, and my instructor. I have before mentioned my obligations to him ; but still he was with me only during the vacations, and all was still greatly too desultory. I had, however, acquired at thirteen a tolerable acquaintance with Virgil and the elements of the Greek Grammar. My private reading at the same time had been a great deal of English poetry, especially descriptive : Goldsmith, Gray, Cowper, and Thomson were my favourites ; and I said and sang all day the *Allegro* and *Penseroso*. I fancied myself then born to be a poet, having always had a considerable facility of versification, a command of poetical language, a correct taste, and keen sensibility. But alas, the *one thing*, the spark of fire, the power of invention, was wanting. And I was blessed with common sense enough to make the discovery in after life. But before twelve, I had written a novel, a play, and sundry poems—the only copies of which, preserved by an old uncle, luckily fell into my hands when I was sixteen, and were judicially and judiciously committed to the flames. In those days I was an omnivorous reader of

all the romances which issued from the Minerva Press, to which my mother's ill-health made her a constant subscriber.

The Gothic School then reigned triumphant, and my fancy was filled with splendid visions of helm and halbert, feudal banners, baronial castles, &c., &c. The antiquarian taste thus excited, uniting with my poetical mania, made me revel in the Gothic ballads of Percy's *Relics*, and led me even to decipher the strangely confused Gothic vocabularies blended together in Chatterton's spirited *Imitations of Mason and Gray*, so strangely believed by many of the litterati of that day to be the genuine remains of a monk of the fifteenth century. At thirteen I rather fancy that I myself entertained the same belief. Having once mastered all Chatterton's vocabularies, I could read Chaucer as easily as Shakespeare.

Buried for nine months in the year in the old rectorial house of Bishopsgate—situated in the heart of the city, in a most ghoulisn atmosphere in the middle of a churchyard—the disgust of my childish recollections of London may be easily conceived, and the delight with which I hailed the return of our three summer months of emancipation, when we emerged into the free air and free fields of the country. We had a small summer house in the village of Bexley, which, although only thirteen miles from town, was then really a retired country village, with only the residences of the squire, parson, apothecary, and about three other families; but now, I fear, spoilt by an inundation of cockneys and disfigured by their abominable villas. The vicinity, however, must still remain a very beautiful scene,

a luxuriant woodland valley watered by a sparkling trout stream. O that stream, and those woods ! Often have I traced the course of the brook (the Cray) through all the villages to which it gave name towards its source, with as much enthusiasm as ever African traveller traced the Niger. And then the woods :—

‘I knew each lane and every alley green,
Dingle or bushy dell of those wild woods,
And every bosky bourn from side to side,
My daily walks and ancient neighbourhood.’

I had discovered many a private path and sequestered nook, where I had placed seats of my own rude carpentry, and which, being undisturbed in my possession, I considered in a certain degree as appropriated to myself, and to which I used to repair with some delightful volume in my pocket, oftener I fear a tome of romance or English poetry than any of the sublimer strains of my Delphin classics. Nor were these walks entirely wanting in objects which then appeared to me of more wonderful import. In many places were shafts sunk about sixty or seventy feet through the superstratum of sand, and communicating with horizontal caverns excavated in the subjacent chalk, to procure which they were probably sunk. But the topographers had assigned to them a more romantic origin ; and represented them as the hiding-places in which the ancient inhabitants secured their property in periods of invasion. This theory accorded better with my feelings at the time, and often have I followed them with a loaded string with intense interest. In the sandy superstratum, too, I often found large accumu-

lations of tertiary fossil shells, chiefly *Cerithia*, or, as I then called them, miniature unicorn's horns. These were then exceedingly wonderful and precious to me.

It will easily be understood that years thus spent, which ought to have been spent at school, had a tendency to make me quite an animal *sui generis*, and unlike any of my future boyish associates, to a degree amply sufficient to ensure the misery of my future schoolboy years. For I had not one even occasional companion of my own age from whom to catch the usual conventional tone adopted among them; the absence of which, of course, stamps the undesirable character of the unhappy Quiz. As to my intellectual advancement it was, in the accuracy of the grammatical foundation of classical learning, as I have said, very deficient, compared with what it would have been if acquired in a regular school education; but the general powers of my mind had, of course, become much more expanded than they could have been on such a system; and the general stock of information I had gained from my desultory but extensive reading, and above all from the familiar and equal conversation to which I was admitted by the superior mind of my brother, so that both in singularity and attainment I was decently furnished negatively and positively to pass for a genius, when at length at the age of about thirteen I permanently entered on a school life, having by that time opened my own eyes to the importance of this measure so as to overcome by my own urgency the difficulties interposed before by my mother's fears to which my father had yielded. My health had really been a sufficient reason for keeping from school for one year,

but afterwards I should probably have been better anywhere else than at home.

I did not anticipate any happiness at school, and I remember I was very proud of what I thought a very heroic sacrifice of my immediate comfort to my ultimate good. And the necessity so singularly thrown on a child of interfering in a step usually and properly exclusively the result of parental discretion, was, perhaps, a useful lesson in forming decision of character, but it was a very painful one.

To school accordingly I went in the beginning of 1800, to the Rev. Abel Lendon, then at Pentonville, but who subsequently removed to Tottridge and became the principal preparatory school for Westminster. There were at that time, however, only fourteen boys—and it is somewhat curious that out of this limited number two should have ranked among my connexion in after-life, one being one of the brothers of my own wife, J. M. Ranken, and one similarly connected to another brother-in-law, Henry Fox; the only one of us at all distinguished in after-life was C. Robert Cockerell¹ the architect, and the discoverer of the beautiful group of sculpture which formerly occupied the

¹ Inside the cover of the notebook my grandfather has written this note:—

BOYS AT LENDON'S, 1800-2.

Charles Robert Cockerell.	Tubervill.
Wm. Quick.	Irwin.
Hy. Howes Fox.	Materley.
Ths. Johnson Williams.	Jhn. Ranken.
Chs. Sanderson.	Cousins.
Fras. Latham.	Williams, junr.
Nichs. Westley.	Hugo James.

pediment of the temple of Aegina. At school his taste was distinguished; he was our only good draughtsman, and I used warmly to admire the beauty of his sketches. To the master Lendon I feel myself indebted for uniform kindness. He was a very able grammatical instructor, though of no strong original powers of mind. I hold the heart of the man but cheap who can look back on such a connexion without feelings of regard and esteem. My days at this school were indeed, as they would have been at any other, much clouded by the natural influence of the circumstances I have mentioned. And my own experience assuredly does not coincide with that of those who state their schoolboy days to have been the happiest of life. But then I tried the course under peculiar disadvantages and with the irritable temperament of what I fancied to be genius. I was myself painfully and keenly sensible of those disadvantages, which is not the way to lessen their effect. In so small a body, however, my superiority of general information told far more effectively than it would at a larger school or than it was at all desirable it should do, and I was soon installed there in a mental ascendancy far above my just pretensions. But if I was unduly elevated in this smaller circle, I became equally depressed when transferred to the larger world of Westminster, 1802. My out-of-the-way attainments were of no account here, and the imperfections of my original training had ill qualified me to compete in the ordinary routine with rivals who had the habitual ease and readiness acquired by long practice. I was placed in the fifth, then a remarkably hard-working form under a strict usher.

The next form, the Shell, though the most important perhaps in the whole course of school education, was at this time, however, unfortunately, a perfect contrast to the fifth, from the extreme laxity of its administration. I longed unhappily to enjoy its repose, and therefore I worked double tides till I obtained a by-remove into it—on the principle of nations carrying on the wars in which they are engaged with double vigour in order to hasten the return of peace. In the Shell I fear I scarcely ever seriously read anything, being always able to rely on construing the Homeric lessons at sight sufficiently to meet the demands of the easy and indolent usher. The only exception to this was, I believe, my preparation for the examination in the first six books of the *Iliad* and in the *Aeneid*, which I had to go through before the head master Corey before my remove into the sixth. In the sixth the discipline was greatly improved, but I remained there too short a time to profit by it—not more than half a year—when I was removed home in consequence of my state of considerable ill-health, the result, I believe, of excess in bathing, for I was passionately fond of the water and frequently used to go in three times a day.

My recollections of Westminster are of anything but a pleasant colour. My time was almost completely lost there, and though this was of course in a considerable degree my own fault, yet I believe the blame must in justice be very considerably shared by the very inadequate and inefficient discipline of the place. In my boarding-house also there happened to be at the time a very indifferent set of boys in the upper school

with myself. Few indeed of these have in subsequent life gained any creditable distinction.

I remained at home for a year, reading with my father (but I fear very inefficiently) before I removed to Christ Church, and I felt myself to be lamentably ill prepared to enter on an academic course. Homer was nearly the boundary of my Greek, for I had not read above two plays of Euripides. My Latin composition was very indifferent, and I was absolutely ignorant of the simplest elements of mathematics and algebra.

To the next scene of my life, my residence in college, I look back with all those endeared recollections which others have often, most falsely as far as my own experience goes, associated with their school days. How happiness could consist with the oppression of a rude tyranny, and a slavish submission to a state of manners and opinions dictated by a disgusting convention founded on the inverted hypocrisy of pretending to be worse than the parties really were, and to quench by the laugh of scorn every better feeling, I never could conceive. But a college is the first scene of real independence. Here the individual mind first assumes a true independence of character, and exults in feeling itself at length completely *sui iuris*. Real, and often the most enduring friendships are here formed; and if any disposition to literary pursuits exists, where else can be found the same subsidiary appliances, the same floating mass of information, or the same extent and variety of literary society in which every one may *cotton* (I love that expressive word) to some circle congenial to his own taste? Easy labours are sure to be repaid with grateful honours, while the freshness of

opening life imparts to everything a zest unknown to later periods. All the beauties of nature 'are there to us a passion,' and the *purpureum lumen juventae* tinges every object *couleur de rose*.

Yet when I first entered on this new scene I was far from entertaining those happy anticipations, which would have been amply justified by my subsequent experience. I have already alluded to the irregularity and disadvantages of my early education. Most painfully and keenly did I feel them, and, although I had a proud ambition, I fully believed that I could never rise superior to the obstacles thus thrown in my path. One of the first persons I met at college was an old schoolfellow, a good-humoured and contented block-head. I regarded him with perfect envy. 'I,' said I, 'shall never be able to accomplish more than that fellow, and he is tormented by none of my desires.' Nor had my disadvantages been confined to literary institution only; I felt them equally in social intercourse. My mother's health had precluded my father from maintaining anything like general society. Thus deprived of all that readiness of manner which habitual intercourse with society alone can confer, I felt miserably deficient in

'The ease
That marks security to please.'

I was shy and reserved, and, conscious of capacities which I believed my circumstances had precluded me from ever developing, proudly wretched.

Cyril Jackson, the most distinguished person who has ever held that office, was then Dean of Christ

Church. He was even to an excess an admirer of a frank and finished manner, and ready to admit that, like charity, it covered a multitude of sins. Therefore it is no wonder, under the circumstances I have mentioned, that he was no friend or patron of mine. He certainly had not the penetration to discover that under an uncouth and reserved address, qualities which would have repaid the cultivation might possibly lurk. But, after all, this penetration is perhaps one of the most uncommon powers of mind. My father's early friendship for himself, and the constant connexion of my family for generations with the college of which my grandfather had been Dean, had, as I conceived, given me every claim to his official notice and patronage; and terribly was I mortified by his marked neglect. But if he were unjust to me, that can be no excuse for injustice in my mind to his very high general merits. He had every quality which the government of the first college in the University, crowded with the scions of our first aristocratic families, must require. To the highest intellectual powers he added that exquisite social tact which a long and familiar intercourse like his with the circles of the best society and even Courts can impart only to those thus naturally gifted. The union of these qualities enabled him to 'wield at will' the ardent mass entrusted to his care in a manner which I have never seen equalled. He joined the strongest firmness of purpose with the most perfect judgement and gentlemanlike feeling. The higher order of the undergraduates—the gentlemen commoners—were peculiarly under his inspection; and they were from a previous state of licentious disorder reduced by him to the most

strictly disciplined body among us, and urged to an honourable competition in our literary race. Yet I have never known any one in authority so universally and highly popular. He was looked up to with a kind of idolatry. He had the art, more than any one I have ever seen, of establishing at once the ascendancy of his own mind over every other with which it came in contact, which is assuredly the very highest possible proof of intellectual superiority.

These extraordinary powers were devoted by him with an high and noble ambition, and a just sense of the importance of such a post, to the improvement and elevation of the body over which he presided—that body being in many respects at the head of the national education of our island. It was another edition of France and Buonaparte—both were devoted to the glory of the institutions committed to their government, and both perhaps because it was part and parcel of their own glory. In power of mind, ascendancy over others, and the art of subduing everything to their will, I have often amused myself with drawing a parallel between these two characters so differently placed. Yet Cyril Jackson's sphere of empire was by no means to be despised. He himself felt it to be the very highest within his grasp, and repeatedly refused the highest dignities of the Church. He obtained a bishopric for his younger brother (whose judgement, by the way, he despised too much ever to entrust him with any portion of the discipline of the college), but himself chose to remain *the* Dean of Christ Church. His government of this body was as amiable as it was able. His table was constantly filled with selections of the youth in whom

he thought he saw any promise. Evening after evening also those who showed any talents for composition were taken into his private study, encouraged, and guided by his own taste which was very perfect.

In a circle like that of Christ Church, promising youths have often become involved in pecuniary embarrassments, which unless timely alleviated may produce the most injurious effects. On such occasions the Dean's watchful eye, which seemed to grasp all that was done in the college by intuition, his judicious advice and helping hand were never wanting. I believe on good authority that he had generally a sum of about £2,000 devoted to objects of this kind ; and he used to boast to his confidential friends that he had ever found such loans faithfully returned. One incident, as illustrative of his mode of conducting the government of the place, I must mention. He had learnt (or, as we believed, he knew by a sort of general intuition) that in one particular set gambling had been indulged in. The set generally was hopelessly depraved, but one individual had become partially entangled in it of far better disposition. He was always regarded by the Dean with favourable eyes. One evening when engaged to a party of the kind I have mentioned, he received an order to repair to the Deanery with a copy of verses to be corrected. Hour after hour passed drawn out apparently in this exercise in a manner for which he could not account, nor was he released till considerably after midnight, when the party he meant to have attended had dispersed. The first thing he heard the next morning was that all its members were summoned before the Dean, full proof produced of the gambling

transaction, and all were dismissed from the college. The individual exempted then felt all the kindness with which he had been treated, and the warning was fully sufficient. He ultimately turned out very creditably.

His efforts in restoring the literary discipline of his college and of the University from the almost total declension into which the preceding age had permitted them to fall were equally meritorious and successful. The public exercises of the University had long been suffered to degenerate into ridiculous and disgusting forms. The ancient logical disputations were still maintained. Each disputant had furnished himself with a series of Latin syllogisms for their respective portions of the argument (on which they had jointly agreed). These transcribed on a side of paper were called strings and inserted as a lining into the caps, whence when the parties were put on by the entrance of a master they were read. Few masters were ever ill-natured enough to reject the performance by uttering the fatal decision *Non stabit pro forma*. *Pro forma* indeed anything seemed quite good enough. The final examination for the degree was quite worthy this introductory farce. A few sentences construed anyhow out of one or two of the easier classics, and a few routine questions asked in bad Latin and answered in worse out of Cicero's *Ethics*, *Quid est prudentia*, and the like, was the usual form. There was no distinction in the examinations, and no one dreamt that the matter was really more than formal. For the theory which then appeared to be acted upon was that the private colleges had altogether superseded the collective University in every function connected with education ;

just as the tutorial had superseded the professorial system. In most of the private colleges there were terminal or annual examinations, which, though generally very inefficient, had yet always remained more than mere forms. At Christ Church, Jackson's predecessor, Markham (afterwards Archbishop of York) had somewhat raised the character of these examinations; but it was reserved for Jackson to bring them to anything like a just efficiency. In his most active days it is recorded that in a single term an individual has been known to prepare for one of these examinations the whole of Livy and Polybius, thoroughly read and studied in all their comparative bearings. I have already noticed the Dean's encouragement of composition. The prize for Latin verse, the only point in which the University came into real contact with the system of education, was then usually carried by Christ Church men.

Having thus carried his own college to a high point of efficiency, the Dean, though always jealously anxious for the pre-eminence of his own body, turned the great influence which he had acquired towards the more public object of amending in like manner the more general system of the University. One or two popular essayists had already invited public attention to the disgraceful state of things which then prevailed, but surprisingly little sensation had been excited. And it is equally creditable and fortunate for us, I think, that we proceeded to the important task of the best of all reformations, a quiet and gradual self-reformation originating internally, before any clamour *ab extra* drove us to attempt this when it might have been too

late for our preservation. Had we delayed till the present time, and the University presented in 1830 the gross abuses which remained in 1801, there would have been a general, and, I must say, not very unjust cry echoing through the country, that institutions which had degenerated into such complete inefficiency as to the great ends of education for which they had been founded should be at once cashiered, and their revenues diverted into more effectual channels. Cambridge, I believe, had taken the precedence of Oxford in this work of regeneration. The commencement of our own occupied the first two or three years of the present century, when a system in its organization more like that of Cambridge (only with a preference to classical rather than mathematical learning) than the subsequent modifications, was adopted ; as it comprised two distinct series of examinations, one for the ordinary candidates and another for those who might offer themselves as competitors for honours. But from the absence of literary emulation which at that time existed among the youth, this plan was found not to answer, as many of our most distinguished men preferred the undistinguished ordinary to the honorary class, so that the latter soon became decried in public estimation. I entered at this period, and for two years pleased myself with the idea that I might consult my ease in joining the ordinary members, and yet find myself in the same place with those who were acknowledged as our proudest literary names. And grievously was I disappointed when these dreams were dispersed, by throwing both series together and dividing the whole into classes, so that there remained no possibility of

withdrawing oneself from competition, and yet boasting what one might have done, had one chosen to come forward. The then existing state of feeling rendered this change necessary at the time, though I have no doubt that the former system is in itself the best. And indeed still later modifications have very nearly restored it, for the difficulties at first presented were by the natural progress of a system which strongly stimulated literary competition: for as the candidates gave in lists of the subjects in which they were prepared for examination, these lists really indicated quite as clearly their pretensions to honours, as the prior system of their expressly offering themselves as candidates for them; only when all were, as it were, forced to start in a common race, it was quite clear that public opinion would assign the inferior place of any individual only to want of ability to win a higher.

But to turn from these general matters to my own private career. At Christ Church I naturally joined the set of my Westminster schoolfellows, among whom Edward Vernon at that time took the lead. He had that marked superiority of talent that, without the shadow of assumption on his own part (for he eminently possessed that simplicity of character, which I have ever found to be the sure companion of real and devoted genius), he was yet looked up to as the head of our circle with a mixture of affection and deference of which I have seen no other example. But within a year death deprived me of this most valued friend.

From college at Westminster this set had imported a debating society, which we called the House of Lords, and organized in strict adherence to parliamentary



precedent. I have often heard such institutions condemned as nurseries of affectation and a shallow sciolism, most unjustly as far as my own experience goes. The franchise of a circle of recent school-fellows banished everything like affectation. Our debates were oftener playful skirmishes of the imagination than anything else, and the more serious literary and philosophical questions occasionally introduced led, I am convinced very beneficially, to a more extended sphere of reading than we might otherwise have entered upon. My recollections of these evenings, and more especially of the suppers which succeeded them, when with Vernon and a smaller circle of intimates our previous contests were talked over, are still very delightful to me.

In entering on a collegiate course of study, although, as I have said, I entirely despaired of success, I still had an ardent and increasing love for literary pursuits. I thirsted eagerly for general information, and conscientiously excluded all books from my shelves excepting those from which I believed myself likely to obtain reliable information. Still as I believed that my irregular education had disqualified me from ever shining as a scholar, I read rather for amusement than with any definite object, and in a most slovenly, desultory style. In classics I long contented myself with the very trifling efforts which were sufficient to enable me to pass through the terminal examinations ('collections' as they were called) with tolerable credit, and antiquarian and scientific pursuits engrossed a far larger portion of my thoughts and time. The generosity of a worthy grandmother having at that time bequeathed

me an annual income of £500, as my collegiate expenses did not exceed £300, I usually employed £100 in the commencing promotion of my library, of which monastic records, original records, and other publications connected with English antiquities possibly formed a larger portion than German editions of classics. Also another £100 I usually devoted to travelling, and as the second revolutionary war shut me out of the continent, English topography was my resource. At that time Stukeley's *Itinerary Curiosities* was my great text-book. This in every way afforded food to my favourite tastes, guided me to every fragment of Roman wall or encampment, and taught me to explore with reverence every monastic ruin, and—as a friend of the distinguished naturalist, Lister (? Fisher)—he carefully collected memoranda for contribution to a map of the British soils, the first hint towards our later geological maps. His work first indicated to me many of the points of our physical geography, the general course of our chalk hills from the Chilterns—towards the eastern boundary of my familiar panorama, from the top of Stokenchurch—across our island to Flamborough-head on the north, to Devon and Dorset on the south. I also learnt how to trace the line of sands underlying the chalk escarpment, and the ranges of calcareous freestone from Bath by the Cotteswolds, through the midland counties, &c. The county of my father's summer residence, Kent, was equally ministrant to all my tastes. Its antiquities presented me with Roman fortifications of the two Rutupii, so ably illustrated in the elegant latinized treatise *Antiquitates Rutupianae* of Battesby (?), the beautiful and most illustrative specimens of the

history of our mediaeval church architecture of Canterbury, besides the noble Norman castellated piles of Maidstone, and still more of Rochester, the varied towers, and Roman Pharos crowning the white cliffs of Dover.

Nor did I less delight to trace the remaining evidence of Bede's narrative of Ethelbert's conversion in the still existing earliest Christian church of our isle, St. Martin's. And the physical features of the county, its chalk escarpment of the northern downs, with the argillaceous plain and sandy central group of the Weald, so thoroughly laid down in the old map which at that day presented the physical features of a country with an exactness scarcely surpassed by the ordnance maps of the present day, viz. Packes' *Hydrographical Map of Kent*, in which every detail of the watercourses and the hill-ranges dividing them were illustrated both in the map itself and the accompanying letterpress, describing the whole system as an organized arrangement of mechanical contrivances for supplying this first requirement for the wants of all animal and vegetable nature. Every Kentish stream became thus as attractive to me as once my childhood's Cray. My reason was thus taught to find a deeper interest in tracing out all the general relations in which the individual features of hill and dale combined, as my picturesque eye delighted in dwelling on their separate beauties. And the distinct organic remains of the several ranges became so familiar to me that I was prepared at once to seize the general fact of the successive distribution of these ancient genera when first laid down as an admitted fact in the progress of geology, which was the case about this time, 1809.

But heavier and more serious studies, though they had not power to call off all my attention from such fascinating pursuits, now obliged me to give still graver thoughts to the poets, philosophers, and historians of Greece and Rome, to the diagrams of Euclid, and the sections of the cone.

For the period of my examination for my degree was closely approach[ing], and—as the very recent change of our statutes had now involved me in that general struggle of personal competition—from which I would have gladly shrunk. All my warmest wishers were certain it was not personal ambition alone, though that also was undoubtedly the fear and feeling of my brother, but there was also a far purer stimulus—the conviction that a father who deserved all my most devoted consideration would have his most anxious feelings involved quite as much as my own in the event of my success or failure. I knew how warmly he had shared in every step of my dear brother's academical career, and what interest and delight the whole of that course had afforded him. I therefore naturally longed, though I despaired, that I might yield his love some degree of the same satisfaction. I longed that he might say of me, 'Well, under every disadvantage Willy has got on almost as well as John.' To both of us, therefore, a mere pass would have been as painful as an absolute pluck. I did not think I could do more than obtain a second in classics, but I knew that at that day a very trifling exertion in mathematics was sufficient to secure a second in that line, and I concluded that a double second sounded much better than a single one. So I laboured to screw up my conics and algebra to the



necessary point. Yet when my day of trial came, my whole frame shook with the most painful nervousness. My health was evidently affected, but the indulgent kindness with which the examiners strove to encourage me was perfectly successful. It was just like the feeling of standing in shivering fear of the plunge undressed on a river's bank, but when once the effort was made striking out manfully and cheerfully. My paper examination came first, and when I asked whether I might change the order in which I undertook the second papers, was most kindly answered, 'Just as you like.' So I began with the subjects in which I felt myself strongest, and fancied I acquitted myself satisfactorily in these. I proceeded with increased confidence. All concern then subsided, and I listened with ill-natured amusement while another examinee received a most sharp rowing which he had richly deserved, and then with far purer gratification to the brilliant answers of a friend at the same time at the board, showing the most intimate and masterly acquaintance with the ethical doctrines of the great Stagirite. In my own oral examination all injurious fears had become subdued, and my nervousness only served to concentrate my attention on the questions proposed, and to stimulate my powers for their solution. I left the schools satisfied I had secured my two seconds, and wrote accordingly to my dear father. But before I received his answer I had to forward the unexpected annunciation of my classical place being not second but first. I was rather amused when I found the first part of that paternal answer warmly congratulating me to my heart's content on my anticipated seconds, while the PS. after the

receipt of my final intelligence expressed a little disappointment that my mathematical place did not equal my classical. My brother still better knew my disadvantages, and his satisfaction and the congratulations of my friends formed certainly by far the brightest portion of a sense of happiness far beyond any I had known before; and exceeded only by my success in forming the most important relations of my domestic life afterwards, which success, and almost every other good step I have attained, I may indirectly, if not directly, attribute to the character gained by this first success. This was in October, 1808. In the ensuing summer, events which gave the happiest colour to my future life offered these earliest steps. My dear brother was already engaged in mutual confidence, if not as yet in express words, to one of the most delightful and superior of her sex, Mary Davies, the daughter of a clergyman of Pembroke College. He had the living of Sutton Bangor (*or* Bengers). His wife's connexions were of Oxford. Mr. Davies had obtained license of non-residence, and was engaged professionally as curate of the living of Combe, near Woodstock. In this summer, in driving over in a gig to officiate there, Mr. Davies was overturned and met with serious injury. My brother was, at that time, spending most of his time with the Davies family, and I was fraternally attached to a house which I considered as his. He therefore instantly repaired to Combe, and did all in his power to relieve his friends. I also, who was regarded by them with cordial esteem, was admitted to amuse the invalid by conversation and reading. At the same time Miss Davies had a cousin still more



connected with her by affection than blood, Miss S. A. Ranken, staying with her. Constantly seeing under such circumstances a friend so highly appreciated by my future sister, whose judgement of character was the best and truest I ever knew, and constantly observing the comfort she received from the attentions of that friend in a scene of much family distress¹ . . .

Copy of a paper slip inserted loose in the same notebook :—

1684 Celebratae fuerunt nuptiae inter Johañem Konybeere et Joanam Gibb. Octob. 2.

1685 Joana filia Johannis Konybeere baptizata July 30.

1687 Johannes filius Johannis Konybeare Nov. 29.

Extracted from the Register book of the Parish of Clyst St. George, co. Devon per me.

Sept. 29. 1856.

H. T. Ullacombe,

Rector.

At the other end of the notebook my grandfather has jotted down the following chronological notes of his own life and of his brother's. He clearly intended them to be the framework of the rest of his autobiography, which he did not live to complete.

Page 1. The Davies's returned from Sutton, 1807, Autumn. My brother married Feb. 1814, six years after. Engaged May 1811.

Page 2.

1787. Born June 7.

1788.—1.

1789.—2.

¹ Here my grandfather's writing breaks off abruptly.—
F. C. C.

- 1790.—3.
1791.—4.
1792.—5. had the measles.
1793.—6.
1794.—7. Instructed at home in Rudiments of Latin by
Rev. Saunders—during the winter. Saw the Sea
at Hastings for the first time August this year.
1795.—8.
1796.—9. Went to Rev. Privett's school Lewisham in
July but left it soon on account of a bad fever.
1797.—10.
1798.—11. At home.
1799.—12.
1800.—13. In November went to school of Rev. Abel
London, Pentonville.
1801.—14.
1802.—15. After Bartlemastide went to Westminster.
1803.—16.
1804.—17.
1805.—18. In Jan^y entered at Ch. Ch. Oxon. Southend
this Summer.
1806.—19. I lost my mother in November of this year.
Isle Thanet this Summer.
1807.—20. Visited Hampshire. Davies's returned from
Sutton¹.
1808.—21. In November took the degree of B.A.
1809.—22. Visited Somersetshire & Gloucestershire.
Davies' overturn & illness. First saw my future
wife in Oxon May 1809.

¹ These visits to the various counties, 1807-12, were for the purpose of compiling the *first* geological maps of them. My cousin Edward Conybeare has the book containing them with the date to each year.

- 1810.—23. Visited Cornwall in Spring. Southampton in the autumn. Obiit Davies.
- 1811.—24. Visited Birmingham, South Wales, South^{ton}.
- 1812.—25. „ North Wales & Darbyshire.
- 1813.—26. „ Ireland. Ordained Deacon on Trin. Sunday at Trebeck Chapel by B^p of Sarum.
- 1814.—27. Aug. 22. married Sarah Anne Ranken. We travelled to the English lakes & settled.
- 1815.—28. W^m John Conybeare born Aug. 16. April 15 obiit Pater optimus.
- 1816.—29. Travelled in Germany.
- 1817.—30. April 10, took Curacy of Chalcombe. May 16 Mary Eliz. Conybeare born. Ord^d Priest at Peterborough, Sept. 21.
- 1818.—31. Moved to Cropredy. Obierunt Mariah Guest, Jan^y. Crawford Ranken April.
- 1819.—32. Moved to Brislington in August. J^{no} Charles Conybeare b. Cropredy, March 5.
- 1820.—33.
- 1821.—34. Charles Ranken Conybeare born.
- 1822.—35. Presented to Sully (void in May).
- 1823.—36. Henry Conybeare born.
- 1824.—37. June 13. Obiit frater charissimus.
- 1825.—38. Frederick Conybeare born ¹. . . Summer spent at Sully.
- 1826.—39.
- 1827.—40. Finally settled Sully. Davies died. Struck with school Rugby.
- 1828.—41. William went Westminster. April dangerously ill. Invalid. Henrietta died August.
- 1829.—42. Crawford born April.

¹ Name of place undecipherable.

Our homes Leckwith Hill. Crawford's (?) twin
(?), Sept. 7.

1830.—43.

1831.—44. Visitor Bristol College. Published Lectures.
Ob. Dr J. E. Congreve Dec. 5.

1832.—45. Oxford meeting British Assocⁿ. J^{no} went
Rugby May. Ulster (?) plan (?) Ob^d Olivier (?) Dec.

1833.—46. Mrs. Jno. remarried T. V. Short Feb. 24.
William went Cambridge, Trin.

1834.—47. Evⁿ Tho^s C. born Bath Feb. but dies
within week. Published 2nd set theol^y. lectures.

1835.—48. W. J. C. gains Scholarship Trinity first of
his year. Ob. R. C. Steer (?), Sept.

1836.—49. Inducted Axminster April. Entered in
residence Sept 11.

1837.—50. J^{no} went to Cambridge.

1838.—51.

1839.—52. Bampton Lecturer.

1840.—53. Now have been married one half my life.

1841.—54.

1842.—55. W. J. C. and Eliza Rose Dec. 13. El^d
Principal Liverpool Coll^o. Institute.

1843.—56. M. E. C. and W^m Bruce Dec. 28. John
William Edward Conybeare born Sept. 29,
Fred. Art^r Cadet Addiscombe.

1844.—57. W^m Conybeare Bruce born Sept. 8. Henry
sailed India Dec.

1845.—58. Collated Deanery Llandaff, Sept. 29.
Frederick sailed for India March. Landed
Ap. 9 Bombay.

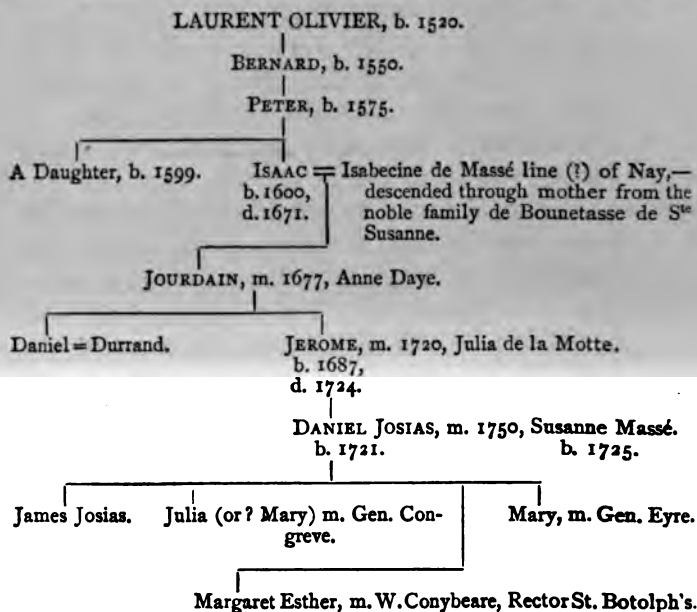
1846.—59. Anna Mary Bruce born March. Bruce
Dicey Conybeare born May.

- 1847.—60. J^{no} C. called to Bar. Wyndham Bruce born Jun. Obiit 48.
- 1848.—61. Henry C. Superint^t Repairs Bombay Feb. Crawford matr^d Ch. Ch. after Long Vacation.
- 1849.—62. Crawford's illness May. Spent June to October with him at Teignmouth. John married Aug^t Kath. Mary Vansittart. Sailed Oct. 6 to Madeira. Landed 15.
- 1850.—63. Visited Canaries Jan. Feb. Sailed from Madeira June 10. Lisbon 15. Kate Conybeare born Aug. 13. Landed South^{ton} July. 2nd Voyage made Sept. 4. Henry married Annie Moore.
- 1851.—64. Visited Azores Feb. & left March 8. Andalusia April & May. Returned Llandaff Sept. 20. Alfred Bruce born.
- 1852.—65. Resailed Madeira Jan. 9-17. Ret. London May 1-22. C. R. C. married Elizth Markham, Dec. 28.
- 1853.—66. Fourth & last visit to Madeira Jan. 6 & diss . . . ¹ Ap. 12. Returned Llandaff June 29.
- 1854.—67.
- 1855.—68.
- 1856.—69. My daughters in law Annie & Fanny visited me and Henry also. His daughter Emily born here May.
- 1857.—70.

¹ Three words are here illegible. The allusion must be to his son Crawford's death in Madeira.

FROM THE SAME NOTEBOOK.

The following genealogy of the Oliviers is in a handwriting unknown to me, not my grandfather's.—F. C. C.



THE OLIVIER FAMILY.

Enclosed in the same notebook on a loose sheet of double foolscap is the following:—

‘To my descendants.

‘Whatsoever dear child of mine shall take this book into his hands, I charge to keep it precious, as it perpetuates the characters of the most pious persons he has the happiness to be sprung from, and the memory of the most inviolable Friendship, in both which respects it justly challenges his imitation, and may thro’ God’s grace prove a furtherance to his improvement in our holy Protestant Religion, in Virtue, Morality, and Good Manners. And I trust in God such examples will continue in the Family, the Account whereof I have brought down as in my time has been possible. I enjoy my successors to continue regularly the same plan, and to transmit it to theirs with the same injunction, that the Remembrance of the Righteous may endure for ever, and the glory thereof be attributed to God alone. Amen.

The above is an Introduction to Memoirs of the Ancient and worthy Family Olivier of the city of Nay in Bearn, a Province of France, together with its alliances and intermarriages since the year 1520.

Collected by Daniel Josias Olivier, Merchant in London, From authentick Papers, Records & Memoirs brought down to the present year 1755—continued by himself to 1780¹.

¹ Here this paper ends. I understand that these Olivier Memoirs in MS. are in the possession of my Olivier cousins.

Another loose Paper in the same Notebook contains the following :—

A Short & Genuine Account of the Birth and Character of Daniel Jo^s Olivier, Esq., who calmly resigned his soul to God at his villa on Croom's Hill, Greenwich, on y^e 20th of June 1782.

Written by his Disconsolate Widow S.O.

Daniel Jo^s Olivier was born in England at the west end of the town in y^e year 1721. His father and grandfather on both sides were clergymen of note and Reputation. His Pedigree traced from 150 years backwards were all either in the Church, the Army, the Law, or in possession of estates in France, so that the said D. J. Olivier was the first of the family that ever engaged in business. But finding it necessary to retrieve the great losses his ancestors had sustained thro' the Persecution of the French Protestants in y^e year 1656, and having a Mother who wanted his assistance, he was perswaded by the Solicitations of his friends, to relinquish his studies for the Church, which were then very far advanced, his Talents and Genius being much superiour to the requisites sought for in a merchant, so that against his choice, he engaged in the House of his great friend & Patron Gerard Vanneck, Esq., of Austin Friars, London, whose kindness & indulgence towards him gain'd his intire confidence and attachment ; and in a very short time he became Master of his Business and therein took great pleasure, and thro' his great Assiduity and knowledge of Languages, he was able to correspond with most of the foreign courts, who expressed great satisfaction with his letters. His talents in writing and speaking were nervous, grammatical, and

pleasing. His temper was rather quick, but truly just, and *most* serene when visited by losses and Afflictions ; always looking up to higher powers, and never forgetting the hand that blessed him.

Notwithstanding the knowledge he had of classics, and the delight he took in reading Latin authors, and books of learning, he was of so cheerful a disposition, that the young and the gay took pleasure in his company. He was fond of music, perfect master of its theory, and had a good and pleasing voice. His form was genteel, his manners affable, and his features regular. He was fond of society in a friendly way, but disliked large crowds. His friends were many ; his foes, to me unknown. His charity & benevolence towards the necessitous and poor, were numerous & often bestowed in secret.

Added to many worldly accomplishments he was what is rarely to be met with, one of the most pious men ever known. He was a fond, just, and indulgent parent, and such was his unparalleled attachment to me, & so great his confidence in all my actions that his dear image will ever be recent in my memory ; and although the Reflection of knowing him blessed for ever is my daily comfort ; yet so great is the frailty of my nature that it sometimes gets the better of my Reason, and causes me to be afflicted above what I ought.

His death was menaced by a complication of disorders which at length terminated in a dropsy which he bore with great fortitude and resignation ; and thus as living, so he ended his days, in the fear & praise of God ; uttering his holy name some minutes before he resigned to him his soul.

That his pious examples may ever be my guide, that the heavy trial I now sustain may detach me from the follies and allurements of this world, and that the thoughts of joyning him hereafter in Eternal Bliss may be my chief care & concern in this life, and enable me to work out the remainder of my days to the honor & praise of him that can shorten or lengthen them at his good pleasure. Amen.

June y^e 20, 1783.

S. Olivier.

THE CONYBEARE ARMS.

From the same notebook written by W. D. Conybeare :—The Rev^d. J. Conybeare, afterwards Dean of Christ Church and Bishop of Bristol, gave for his arms on a field Argent a Saltier sable impaled Gules. Crest, a Dove with extended wings holding in its dexter claw a Cross patée fitchée, and perched on a rock.

Also on an escutcheon of pretence in right of his wife Jemima, only daughter and heiress of Will^m. Juckes, Esq. on a field gules—a Chevron argent between three Cinquefoils—which coats his descendants give quarterly.

THE BERCHERE ARMS.

The following was copied from the original Records in Paris in the year 1730. A facsimile of the first page of this extract is added at the end of this volume :—

Greffier general de Paris. 13 Soi. s. 4 D.

Extrait de l'armorial général de France, dont la confection a été ordonnée par Édit du Mois de Novembre de l'An Mile six cents quatre vingt seize.



Du Régitre coté Paris, Régitre I^{er}.

De l'Etat du 17 Juillet 1699. N° 870, & 871.

Urbain le Goux-de la Berchère,

Chevalier, Conseiller du Roi en ses Conseils, Maître des Requêtes ordinaire de son Hotel, Marquis de d'Inteville, et de Santenai, Comte de la Rochepot, Baron de Thoisi, Seigneur du d. la Berchère et autres lieux, & Antoinette le Fèvre-d'Eaubonne, son Epouse, portent pour Armes, d'Argent, à une tête de More de Sable, au Tortil d'Argent, rayé de Gueules, accompagnée de trois Molettes de Gueules, posées deux en Chef, et une en Pointe : *Acolé* d'Azur, à trois Lis de Jardin d'Argent, tigés, et feuillés de Sinople, posés deux en Chef, & un en Pointe.

Je Soussigné, l'un des Gardes de la Bibliothèque du Roi, ayant le département des Titres concernans la Noblesse du Royaume, Certifie que les Noms et l'explication des Armoiries, telles qu'elles sont cy empreintes, d'Urbain le Goux-de la Berchère, Ch^{lr}, Con^{se} du Roi en ses Con^{se}ls, Maître des Req^{tes} ord^{re} de son Hotel, Marquis de d'Inteville, et de Santenai, Comte de la Rochepot, Baron de Thoisi, & S^{gr} de la Berchère, etc^a, & d'Antoinette le Fèvre-d'Eaubonne, sa femme, ont été extraits mot à mot des Régitres de l'Armorial général de France, conservés dans la Bibliothèque du Roi. A Paris ce Vendredi vingt troisième jour du Mois de Juin, de l'An Mile Sept cents trente. Approuvé en Interligne, mot à mot. Guiblet.

Nous ¹ Jerosme Dargonges chevalier, Seingeur de Fleury et autres lieux Conseiller du Roy en ses Conseils,

¹ This attestation of Dargonges is added in a slovenly cursive hand.

Maistre des requestes honoraire de son hotel, lieutenant civil de la ville, prevosté et vicomté de Paris certifions a tous qu'il appartiendra que le sieur Guiblet est l'un des gardes de la Biblioteque du Roy et que foy doit estre adjoustée aux actes par luy signés et delineés. En temoin de quoi Nous avons signé ces presentes scelles fait contresigner par nostre secretaire et aposer le cachet de nos armes a Paris en nostre hostel ce quatre Juillet Mil sept cent trente.

Dargonges
par mon dit Seigneur
Bailey.

I add, because of its consonance with the preceding autobiographical fragment, the following letter written in 1800 by my great-uncle, John Josias Conybeare, to my grandfather, W. D. Conybeare, when he went to Mr. Lendon's school (see above, p. 123):—

Christ Church, *Sunday morning.*

'DEAR WILLIAM,

'As I feel a very sincere pleasure in being enabled to address you for the first time as a schoolboy, and some anxiety to hear from yourself how you like your new situation, I lose no time in writing to you. Your father acquainted me with this good news by a letter which I received on Friday, and as no post goes from here on Saturdays, that which sets out this evening is the earliest conveyance by which I can transmit to you my hearty congratulations. You seemed yourself

so thoroughly impressed with the necessity of your mixing with other boys in a school and so well disposed towards it, that it is needless for me to give you any advice on that score ; indeed you will soon perceive that most of the evils, which weak minds conceive to be attendant on a public education, are imaginary, and that such as do exist, though I very much doubt the existence of any, are more than counterbalanced by the good effects which arise from it. To such as yourself it is likely to be of the most beneficial consequences. The unvarying regularity of a school will give you habits of application and steadiness which the disorder of a small family, the head of which is an invalid, must necessarily have precluded your acquiring at home ; you will feel more pleasure too in learning, where every one about you is engaged in the same pursuit, than you possibly could alone. Add to this that a school is a field of action where the powers of the mind are more forcibly called into play, and new ones more likely to be drawn forth, than they could be in the dull routine of a nursery education. You have, under all your disadvantages, acquired such a portion of knowledge as proves that your abilities with proper cultivation may rank higher than those of most whom you are likely to meet among your schoolfellows. You may surely then feel yourself happy that you are now in a fair way to acquire improvement, and that it is your own fault if you do not cut a very respectable figure. From my knowledge of the goodness of your heart, I have no fear

of your not living on pleasant terms with your school-fellows. The trifling habits of impatience and dislike of control that you have acquired at home will soon wear off of themselves, but you must not be surprised or angry if they now and then bring you into a little scrape first. One great benefit of school is that it teaches children to govern their passions. That you will always be ready to do a good-natured act towards another, I make no doubt; let me advise you also never to be forward in mobbing or laughing at others, as none of us are without some ridiculous quality, which may subject us to retaliation; but while you abstain from rowing your companions, do not be too hasty when you are rowed yourself, as it will only increase their wish for having fun with you, and perhaps get you a thrashing into the bargain. If you appear indifferent to their abuse, they will lose their aim; and if you have good-nature enough to join in the laugh against yourself, you entirely disarm them. As to your friends at school, do not make them in a hurry. You may very well avoid disclosing all your concerns to a chance acquaintance, without carrying an appearance of reserve which is disagreeable enough in a man, but in a boy disgusting. If you know any one of great talents among your school-fellows from whom you are likely to get useful information, make yourself as intimate with him as discretion will allow. This will not be very difficult, as great abilities are generally accompanied by good-nature and willingness to communicate information and

assistance to those who ask it. I have acquired most of the little knowledge I possess myself by this method. Your present plan of study, what books you are to read, what part of them, how much at a time, and all particulars of that sort, I expect to hear at length and very speedily from yourself. I will then from time to time send you my remarks on your reading and the use which you may make of it, which I shall have more leisure to do than your master can, and I shall confine my observations to such parts of your study as he is not expected to explain to you. Indeed, in whatever I write, I shall constantly have an eye towards your well-doing here at Christ Church, and endeavour to put you into such a train as may enable you to come here prepared and instructed in those points which it costs most of us our first 2 or 3 years to acquire. At present let me beg of you to work hard in endeavouring to acquire a good legible hand, which is an indispensable necessary, as you at present write most vilely. Another very requisite art for you is arithmetic, to which I would have you pay peculiar attention, as after a very short period it will become more interesting and repay you fully for the trouble you have taken to learn the dry rudiments of it. Nothing has given me more regret than that the little regard that was paid to it at Putney and Westminster prevented me from applying to it, and I have since tried it in vain. The mind does not so easily accommodate itself to the impressions of a new science at 20 as at 14. French my father says you are to learn. Learn

it then as quick as you can, not so much for the sake of reading it, for there are not ten works in that language worth your perusal, as that it may be of use to you to speak it; and you cannot, as times go, attempt Italian and other languages from which you will derive more profit and pleasure, without having first mastered the French. Concerning your Greek I need say nothing. You began to see the beauties of the language while I was at home, and will every day discover new ones. Latin verse and English too, if you like it, you should both write and read incessantly. 'Tis not merely amusement that you will derive from these exercises; their good effects extend through the whole circle of literature, and on this subject, to quote a passage in Crowe's public oration—"Sentio quantum poetarum lectio tum ad acuenda et expolienda iuvenum ingenia, tum etiam ad severioris literaturae incrementum conducatur. Hoc etiam in animo habeo posse in ea arte precepta dari quoad ceteras literarum partes pertineant. Exinde fore ut iuvenes postquam haec didicissent, limatum et subtile ingenium ad omne fere genus literaturae afferre possent." If you cannot construe this, Mr. Lendon will explain it to you. I have a full confidence both in his ability to make you a scholar, and his will to treat you with good-nature. Give my best remembrances to him, and compliments to Mrs. L. If you go on with your drawing, do not let it interrupt your literary studies. I have a large lot of landscapes for you, also Spenser's works, which you wished for. The landscapes are easy and good,

being copied in *aqua tinta* from Claude Lorraine. Remember me to Frank Latham. Write soon and particularize all I desired you. For the present

‘Believe me,

‘Your affectionate brother,

‘J. J. CONYBEARE.

‘P.S. Take care of my letters. Do not lose them, as I have a particular reason for it.’

The above letter is directed outside to ‘Master W. Conybeare, Rev. Mr. Lendon’s, Rodney Street, Pentonville,’ and bears the rubric, ‘Single sheet, Sunday ev^g, 5, 36^s,’ with the postmark, ‘Oxford, 4 o’clock, No. 17, 1800 E.V.’

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J. Leonantissimo Comiti Balthasensi
H. B. p. exoptat felicitatem

Lesi summoque veriori (Illustrissime Comiti) ne qua sortis illi de a
anima tui subeat admittitio, neque non solū inolentis, sed temeritatis
nota mihi inirere volis. Cui ego homo adeo humili generi natus
pursillo angustisq; ingenio praeditus, ad te virū in summo honore
fixisq; positū, et admirabili vera religionis disciplina exornatū, man
larique imperandi scientia imbutū, ausus sum scribere: attamen ista
tua humanitas qua infimo genere hominibus ergo animo aures meas
patetere conseruisti, in magna me spem, magni tui decoris atq;
dignitatis ita impulit, ut hinc, meos litteris rudi et ois. M. n. m.
compositis, ac tecum suo contextis, istū amicum meū in te ut in un
priatatis et obseruantie declarare non dubitarem. Porro si quid ut in
pauis perferingam schola Chalmicae a S. I. magistro p. n. d. e.
deservita, adeo ut A. B. vir in equestrem ordinem acceptus
tua dignitatis et ampliatimis valde studiosus ad honorem et utilitatem
viam suam in quibus me tibi satis commendatū habebat. Tu
humanitate perscriptas misit. De quarū vero litterarū respon
dato, et per me reportato, idem A. ita consulit virū, et in
consideratione secū decrevit, ut nos qui ad huius postulatū per
stitenter a pirare optuimus in vni conventū simul conuocato
coram aliquibus hominibus magnarū artū disciplina eruditis et
aliqua vel quaestione propoita (qua certū de malis fuit periculis
in utramq; partem differeremus. Cui vero decreto si summa
sione consules, cū de nostra in rebus litterariis opinione, certū
mī argumentū colligat, tū etiam omni amicorū importunitate
posthabita, ipsius vero scholae imp. utilitati (propter cuius fructu
mendū a te meū tota haec patria nostra tuis magnis minime
periturijs beneficijs summa obseruantia astricta est) singulari
providentia proprias. Hoc igitur totū est quod hoc tempore ab
amplius tuo honore ex animo efflagito: mirum ut is qui optime
in litteris optime contendere videtur, is pro suo praesidio solo
summa pace ac tranquillitate persequatur. ut qui sua patet
fuerit amicorū importunitate, quam doctrina certamine
ferendam censuit, cū militum timidi et in aere ad praeparandū
minime idonei, et suis viribus valde deficientem persequatur
et terminare ut sit. Nam quo modo principia de luce. Quam
concordabit eventus. Et illud quod nullo tempore non est

Qua cum iustis conflagrat, per haec tua solus humanitate
 ea me conuincitur. Quid ad me attinet bona fide pollitor, tua equi
 humanitate ^{me} ~~me~~ semper memorem, omniq. tibi observantia. Vix ad extrema
 vita angelica oblectata fuit. Volo plura ut si multus sum, sum etiam
 molestus. ^(si voluit) Sed opt. max. pueri, vi du xibari (quemadmodum vixi)
 non virtuti. Meliora dicno die Junij Anno humanitatis C. p. p.
 1581.

Dico, infamissime, et sacra littera
 Iudicissime, magistria Doctori Cole,
 Corporis Christi Collegij, et vixi
 vigilantissime. Vixi etiam Ioh. salutem
 optat plurimum.

Subito profecto maxime, magisque vixi. (I. n. s. o. n. a. t. i. s. s. i. m. e.) ne
 diuturni silentij, quo iam du xip sum non ignavia aliqua, sed parum
 dolore, parum necessitate hodiecum sum potius offum in scribendo
 quam in gratulando mea voluntatem expectare videretur. ut
 immixto. tuam cum non vulgarem humanitatem, mansuetudinem, ele
 mentiam, multitudine deniq. tuorum cura me meritoria et studium tu
 utroque, non possum recte iniquitatis et malivolentiae mixtum
 non accusare, quia neq. ex quotidiana scribendi frequentia, neq. ex
 frequentissima p. litterar. gratulatione tua dignitate possum satis
 facere. Tu a vixi fuitus sententi, vixi. peccati peto. tunc po
 tuit et bonitati confidens ad te accedo libentissime. coq. profecto
 magis, quoniam etiam non omnes qui tuo subijcimus impuro, volu
 (taxi)

